

# The Spirit of Missions:

EDITED FOR

## THE BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

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PREACH THE GOSPEL TO EVERY CREATURE.

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### MISSIONARY REPORTS.

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#### *Florida.*

*Key West*—REV. C. C. ADAMS.

THIS Mission has been doing the evangelical work of preaching the Gospel to the poor, more effectively the last six months than at any time since its establishment. Most of the congregation has been absent during the summer; but the attendance on public worship has been greater than it was in winter, two years ago. This increase has been from the permanent population of the island. Some families have signified their intention to unite with the parish; others continue to come regularly, without such an intimation. They add to the numerical, but not much to the financial, force of the congregation. It is the Saviour's own work: the poor have the Gospel preached to them without money and without price, the Church being strictly free.

The present prospects are, that our House of God will not hold all who will desire to worship in it the coming winter. Within a year or two, cocoa-nut, tamarind, orange and lime, with a variety of flowering trees, shrubs and vines, have been planted in the Church lot, which begin to look ornamental.

The ordinary labours of the Mission have been increased this season by the arrival of an unusual number of vessels having fever on board. One came in with all hands, officers and men, down; others from Mobile, Cuba, and ports in the Gulf of Mexico, have left many seamen at the United States Marine Hospital, who have had a portion of your Missionary's labours; and, as there is reason to hope and believe, not entirely without God's blessing. One officer on board the United States sloop of war Albany, from Havana, with fever on board, was also visited, being attacked while at an-

chor in the harbour. He was such a Churchman as it does a Missionary's heart good to meet; and the great day only will show whether it were not his devout prayers, humble reception of the holy communion, and liberal alms on the Sunday before his attack, which prevailed with God to spare his life to be a further blessing to his family, the world, and the Church.

Since the Report of April, your Missionary has visited Carysfort Reef, about one hundred miles to the northward, and held a service in the rooms of the Iron Pile Light House, fifty feet above the ocean's level, and ten miles from land, for the persons employed in its building. Garden Key, sixty miles westward, has also been visited. This is an island of seven or eight acres, two hundred miles from the main land, where the Government is erecting extensive fortifications under the charge of Lieutenant Wright. Service was twice held, three children baptized, and one couple married. There are about one hundred persons on the island, and no clergyman nearer than Key West.

At the appointment of your incumbent to the station, the record of communicants amounted to twenty-four; since then twenty-eight have removed or died, and sixty yet remain. The prospect for the future is encouraging, for the increase of the number of the poor. These, by and by, will contribute something. At present many probably come, because they can do so for nothing. They strengthen the parish, and must soon make it permanently strong and self-supporting. Indeed, as was reported a year ago, it is now abundantly able to sustain a single man without aid from your funds. It has long been the opinion of your Missionary, that it is his duty to give way to such a successor; but the blessing of God on the work here, and the advice of persons whose judgment he confides in, have induced him to continue.

The parish has this week experienced a real loss in the death of Mr. Henry Lindsey, who has been one of its liberal supporters, formerly a vestryman, and at the time of his death a candidate for confirmation. We have reason to hope that the Lord heard the prayers of the Church, which he had done much for, when, in the hour of his extremity, he was deprived of the power to pray for himself.

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### Alabama.

#### *Eufaula*—REV. W. J. ELLIS.

The parish here is at last free from one great obstacle to its growth. We have now a neat Church. It is small, calculated to hold only two hundred, yet large enough. We have a small Sunday School in operation.

There is nothing else of interest to report. We hope in a few months to be strengthened by a visit from our Bishop.

#### *Livingston*—REV. J. H. TICKNOR.

With the exception of two Sundays, services have been regularly maintained at this place, at Sumterville, and at Gainesville. Your Missionary finds much to encourage him at each of these points; and, indeed, the greatest obstacle lies in the fluctuating nature of the population. Our own people are firmly attached to the Church; she commands the respect, and in



many cases, the affectionate regard of others who are not numbered among her children ; but there are very few families now residing in the county, of whom it would be safe to assert they will be here this time next year.

At Gainesville we still occupy the Methodist Church, the third Sunday in every month. A very handsome lot, the best in the place for the purpose, and sufficiently large for a church and parsonage, has been liberally tendered us by a gentleman, who also promises further assistance ; but there is great uncertainty as to the time when we shall be able to commence building. Our good Bishop's visit here was no less pleasant to himself than gratifying to the people, who received him with open hearts. Having preached here twice, and baptized two children of an old friend, he proceeded to Sumterville, where he preached at night to a large and very attentive congregation, many members of which were equally surprised and delighted by the simplicity, earnestness, and apostolic unction, with which he dwelt upon the leading features of the interview between our Saviour and Zachæus. Here, though we have but two communicants, the kindness extended to your Missionary, and the existing spirit of inquiry, authorize the belief that his labour is not in vain. Unfortunately, our services can be held here only at night in the week. From this point the Bishop reached Livingston in time for services, Saturday morning. Here the leaders of the Church, with exemplary zeal and diligence, have so employed themselves about the internal and external arrangements of their Sanctuary, as to make it one of the neatest and most comfortable parish Churches in the Diocese. On this occasion your Missionary had the pleasure of baptizing one adult, and of presenting three candidates for confirmation.

In this neighbourhood, eight ministers are united in a convocation. Thus far their sessions have evidently been beneficial, not more to the clergy than to the congregations where they assemble. The next meeting is to be at this place in the last week of the month ; and experience warrants the hope that the parish will be richly repaid for the two Sundays its minister has been absent.

*Marion*—REV. W. A. STICKNEY.

I do not know that I could make any statements " which would inform and quicken the Church." It is useless and idle to be prophesying under the impulse of some moment about the future probabilities of the Church in this place. A doubt never crosses my mind of her success anywhere, even in far worse places than this, where the social and common dealings of life are ruled by the prevailing sect, provided her stewards are faithful, and, with much holy patience, possess their souls in " quietness and confidence."

*Talladega*—REV. T. A. COOK.

" My report for the last six months has been delayed in daily expectation of a visitation from our Bishop. I had secretly determined in my mind to let him see the state and prospects of my station, before I accepted the re-appointment which you were so kind as to send on the 16th ult. Very much to my surprise, he expressed himself gratified, and bade me believe that the worst of my trials were over. He seemed to think the station in a healthy and flourishing condition, though it is the day of small things with us now : it has cost your missionary no small labour and anxiety to get and keep together the handful of worshippers who assemble in our rude house of prayer.

"On the 28th of September, I spent one Sabbath with our Church people in Jacksonville, thirty-eight miles distant, performed divine service twice, and baptized one infant.

"During the Bishop's visitation here, at my request, he baptized one infant, and confirmed two young ladies. These, and I hope other matters of equal importance, I will send in my next report."

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### Mississippi.

*Aberdeen*—REV. J. H. INGRAHAM.

"It is with gratitude to God that I am able to report this parish in a highly prosperous condition, and presenting a most encouraging field for the Church. Indeed, the whole of the rich valley of the Tombigbee, which has direct commerce in the cotton season with Mobile, is a worthy field for missionary labour. The population is of the best class—is wealthy, is increasing, and without prejudices. The Church is received with kindness and confidence. When your missionary entered upon his field of labour in March, there were but eight communicants known to be here, and no Church, though by the instrumentality of pious women several hundred dollars had been raised. Now there are eighteen communicants, many candidates for confirmation, a Gothic Church 70 by 36 feet, which will cost \$3,000, to be built of brick, in progress, to be completed by Christmas, and an increasing congregation. Two hundred dollars are also subscribed towards an organ; and our chancel furniture is all to be presented to us by ladies in New-Orleans.

"Four hours' ride from here, at the prairie village of Okelona, finding several Church people provisionally settled near one another, I organized a parish, under the style of Grace Church, and was so fortunate as to have four vestrymen elected who were all Churchmen. We at once raised one thousand dollars, and a piece of land being presented to us, we contracted with an architect to put up a neat Gothic Church with a spire, the whole to be completed also by Christmas day. The money for this Church, and \$2,300 for the one here, is all paid in, as we have a holy horror of going into debt. The pews will be free. If we had the men in this diocese, there are eleven more churches that ought to be built; and recently our good Bishop wrote me, he had work for this number if he could obtain them. May God send us labourers equal to the harvest. I wish every clergyman in the land would exert his personal influence so as to prevail upon some young man of his acquaintance to turn his attention to the Church with a view to taking orders. What an army of 'soldiers of the cross' this plan would soon bring into the field! and without doubt, there is not a clergyman of the Church who could not, if he were disposed to make the effort, induce some young talented friend to forego law and medicine for theology. It is because we are not earnest enough in influencing young men this way, that we do not have more of them."

*Pass Christian*—REV. T. S. SAVAGE.

"We were favoured with a visit from Bishop Green on the 1st of August, when, besides the consecration of the Church edifice, a confirmation was held. Fourteen persons, of ages from fourteen to sixty, renewed their



baptismal vows in that rite. Five were pupils in our school, and one the daughter of a visitor from Natchez, formerly under my pastoral care, who, besides the oversight of an enlightened and pious father, has had unusual advantages in the instruction of an intelligent and spiritual-minded governor. Large congregations were in attendance, many of whom witnessed the services for the first time. A Baptist said, 'I never saw a confirmation before, and I must say that it was the most solemn and interesting ceremony I ever beheld.' A member of the vestry said, 'I have been present at many confirmations, both at the North and South, but this has exceeded all in solemnity and interest.' There seemed to be but one impression made on the minds of the congregation, and that favourable to the piety of our Bishop, and the spirituality of the Church.

"A friendly feeling towards us, as far as I know, still exists in the minds of those who are without. Four of the number confirmed came from among the Baptists, and one from the Papists.

"During the summer months, I held a monthly service at Shieldsborough, Bay of St. Louis, about six miles east, another watering-place, our junior warden reading the service in the Church in my absence with great acceptance to the people. I have strong hopes that the friends of the Church at Shieldsborough will raise the amount necessary towards the support of a resident missionary for the coming year. The Papists are the only denomination that has a house of worship there. Were Protestants as zealous in their cause as the emissaries of the Pope are in his, we should soon have a flourishing Church at that place.

"I expected to be able to report at this time that our Church edifice was complete, and enclosed by a handsome fence, and the rectory begun. Though steadily progressing, we have not accomplished as much as I had hoped. We have, however, the means of completing the Church, which will be done soon, by Divine permission, and then the vestry stand pledged to begin the rectory.

"I feel that I ought to record here an expression of thankfulness for what has been done—in that I consider that I have good security from the vestry for the erection of the rectory at an early day. They know that I have been subjected to enormous house rent, and have had to work hard to meet it. They are a body of intelligent and honourable men—making no promises, I am assured, that they do not intend to fulfil. The gratifying fact that, though the Church edifice has already cost over \$2,500, they were free from debt at its consecration, is evidence of their sincerity and wisdom, if not of their great zeal.

"In this connection, too, should be mentioned the efficiency and zeal of the ladies of the congregation. They early formed a society, which has raised over \$1,000 in aid of the enterprise; and, woman-like, they are going on actively with their plans for the future. I can but think, that if women had a little more *officially* to do in the Church, our cords would be longer, and our stakes stronger. Rejoicing at the number of persons confirmed, yet I must regret that they were *all* females. Speaking of the fact, or rather of the *frequent occurrence* of this fact, our excellent Bishop made a striking remark—'What, don't the gentlemen want to go with their wives and daughters to heaven?' But, it was so in the days of our Saviour—woman was last at the cross and first at the tomb—first and last in all good works.

"On the Monday following confirmation, I accompanied the Bishop to Shieldsborough, when, after a sermon by himself, and service read by me, he confirmed two females, and baptized two children. The next day we took

steamboat for Pascagoula, when, after service read by me, the Bishop preached—thence the next day to Mississippi City, when, service having been read by myself, the Bishop again preached to a large congregation; thence to Biloxi, another watering-place, and the largest on the coast, where we spent the Sunday. The Bishop preached here also after service by me. It was rather remarkable, that at Pass Christian, Shieldsborough and Biloxi, we should have had the Papists holding services at the same time with us—at the time our Church was consecrated, that of the Papists was *blessed*—being a *wooden* structure, they could *only bless it*; at Shieldsborough, being of brick, that was consecrated—a confirmation was also held by them there—a bell was also baptized, a very respectable gentleman and lady of the place standing sponsors. Notwithstanding they had an archbishop, two bishops, and ten or twelve priests, our congregations were very good, though it was evident that several attended their services who ought to have known and done better. From Biloxi Bishop Green took his departure for home. His visit will be long remembered. It was one of pastoral counsel and encouragement—has done great good, and left an impression in favour of pure religion in the Church. I thank the great Head of the Church for such a Bishop.

“I have visited Biloxi twice since my visit with the Bishop, and am strongly encouraged in regard to the final establishment of the Church at that point. It is an important place—the largest watering-place on the coast—has from one thousand five hundred to two thousand inhabitants. The Papists are most numerous, the Methodists next; the Baptists number about six, having no preacher. The Methodists cannot do much in a Romanist community. That they have not done much, their preacher confessed to me. All unite, Papists, Methodists and Baptists, and others, in admitting that the population of Biloxi is the most demoralized of any on the coast. You would not know that any notice was taken of Sunday, if you were not to visit the houses of worship. Protestants, as well as Papists, are regardless of that holy day. There are more than twelve families nominally and really Episcopalians, and I found eight communicants among them. Now, shall we not occupy this point for Christ? The proposition is, to place a missionary at Biloxi, to preach there twice, and at the neighbouring places once each in the month. Towards his salary, \$300 can be raised at these places. Like Pass Christian, it is visited in the summer by hundreds from New-Orleans and other places, and many *families* move over for the season, while several reside the year round—communicants are always among them. If we may judge of what has been done at Pass Christian under such feeble instrumentalities, what may not be hoped for at Biloxi with the right man?

### Louisiana.

Alexandria—REV. A. D. MCCOY.

“Many of the members of the congregation in Alexandria have been absent during the summer as usual, so that the attendance there has not been so large as during the winter.

“But on the plantations, the attendance has been much larger than at any previous time.



"The stated services have been held with but slight interruptions. Holy baptism has been administered to coloured adults, forty-eight; coloured children, fourteen. I have married one white couple and sixteen coloured.

"Since I commenced my work in this parish, November 28th, A. D. 1847, I have baptized white adults, fourteen; white children, thirty-two; coloured adults, one hundred and six; coloured children, four hundred and sixty-three.

"For the entire year preceding the sixth of July last, I held service and preached at the Rapides Female Seminary, eighteen miles from Alexandria, every Saturday morning at half-past nine o'clock.

"Ever since I came here I have held service and preached in Alexandria, every Sunday morning at half-past ten o'clock.

"On the several estates, on Sunday afternoons, I hold services and preach as follows: one Sunday at two o'clock, four and a half miles from Alexandria, where there are more than three hundred servants, from three plantations. On the same day at four o'clock, half a mile farther from town, where there are more than two hundred servants, from two plantations.

"The next Sunday, at two o'clock, one mile from Alexandria, where there are more than three hundred servants, from three plantations. On the same day, at four o'clock, three and a half miles further from town, where there are more than two hundred servants.

"The third Sunday, at two o'clock, seven miles from Alexandria, where there are more than two hundred and fifty servants, from three plantations. At four o'clock the same day, on the estate visited the Sunday previous, one mile from town. Making, besides the service on Saturday, three each Sunday to different congregations.

"On every occasion, with the coloured people, the regular evening prayer is read, omitting only the Psalter. The interest they feel and express in the services is greater than I can find words to describe, and continually increases. These stated services for them were commenced in September, A. D. 1849. None of them have yet been admitted to the holy communion.

"One hundred and thirty are ready and desirous to be confirmed, and a much larger number give evidence of "a death unto sin, and a new birth unto righteousness," and are receiving instructions preparatory to the reception of the same rite.

"Our beloved Bishop has been providentially hindered from visiting this parish since May, A. D. 1848; and, as it is not certain when he will be able to come among us, arrangements are being made to give to these people the Lord's Supper, in the course of the present month.

"It may truly be said of these servants, that they "adorn the doctrine of God our Saviour in all things." All practicable means are used to become acquainted with their daily deportment, and it is a cause of fervent gratitude to be able to record, that of the number baptized, I have thus far had to regret the admission of but one who has proved unworthy.

"What is done here for the coloured people, has been and now is almost entirely without pecuniary compensation. I received from one person fifty dollars, but I am not certain it was considered by him as compensation for the service on his place.

"Here I may say, that when I first came to this parish, there were objections in the minds of many to having services held among the servants. The work, therefore, was sought rather as a privilege. The most favourable results have followed these exertions. All opposition is removed. The

way is fully opened. Invitations are received to come and minister to thousands, who, I deeply regret to say, must continue with only occasional services, until more laborers are sent into this field, already so white to the harvest."

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### Tennessee.

*Somerville*—REV. W. M. STEEL.

"I think the prospects of the Church here are slowly but steadily improving. I hope to see much good result from my extra labours in this village. My school continues to flourish. Eight infants have been baptized since April. Two deaths have occurred. Right Rev. Bishop Green will visit us on 16th inst., when I expect some confirmations will take place."

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### Kentucky.

*Hickman*—REV. N. N. COWGILL.

"I have been constantly engaged in the discharge of my duties, with the following exceptions: absence in attendance on our Diocesan Convention, and a relaxation from preaching for about three Sundays during the very hot weather; it having been intensely hot here with us, and very sickly. I have visited the sick as my services were called for, and duty and pleasure required. In the good providence of God my family and people have been mercifully spared, in comparison of many others. Our little flock is on the increase, and I trust I shall be enabled to prosecute my labours with renewed vigour."

*Hopkinsville*—REV. G. BECKETT.

"I have faithfully endeavoured to discharge the duties of my office, and have reason to hope that our labour has not been in vain. We have a growing interest manifested on behalf of the Church, and while others are torn and distracted with the evils incident to the principles of dissent, we are at peace. God grant that it may so continue. But while we may admire the conservative character of our system, have we not cause to lament the very partial extent of its operations? While the Church furnishes the proper basis for Missionary operations, how unfaithfully have her members built thereon!"

*Shelbyville*—REV. F. ELWELL.

"During the year commencing October 1st, 1850, the Church services have been performed twice on the Lord's day, except in the long vacation, when once a day has been found to be all that was practicable. The congregation has consisted chiefly of the students at Shelby College, and the young ladies from a school in the village.



"The Lord's Supper has been regularly administered. The number of communicants, including my clerical brethren, has amounted to twelve.

"One gentleman has been prepared for Holy Orders partly by my instructions, and has been subsequently ordained; and there are two young persons waiting for confirmation at the next visitation of the Bishop."

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## Indiana.

### *Bristol*—REV. HOMER WHEELER.

"The state of the parish, I believe, upon the whole, to be of healthy and promising growth. Our Sunday-school especially—where, I conceive, the seed of the word can be sown with better promise of fruit than any where else—has, during the last summer, much increased both in respect to number of pupils and interest; several children of other denominations are our regular catechumens. It is with pleasure and thankfulness to God that I am able to report, at this time, an event so important in the history of every parish, the consecration of a Church edifice, by the Right Rev. the Bishop of the Diocese, which took place with us on the eighth day of May last. We have now built, at the cost of about \$2,000, a commodious and holy place in which to worship; and it is gratifying to me also that I can state that the first bell in the county, one of over 700 lbs., now sounds from the tower of St. John's, Bristol. It should provoke others to emulation, that all this good has come to us through the Divinely-blessed efforts and zeal of one lady."

### *Crawfordsville*—REV. F. D. HARRIMAN.

"This place seems to have been made a Missionary station first in 1836, under the Rev. Melancthon Hoyt, by whose zealous and efficient labours the parish was organized and the Church commenced. But on his removal in 1838, the building was left in an unfinished condition, being little more than the outward shell of a Church, and the parish not obtaining another minister, remained vacant about twelve years, enjoying only the occasional services of clergymen passing this way. During this time the congregation was, of course, scattered; some of the members died, and others sought a home in other communions. Only a small band retained their love for their spiritual mother, and, under discouragements, still hoped for better things. A little more than a year ago your Missionary began to hold services in the place at irregular intervals, averaging about one in four weeks. The attendance was encouraging. The old parish organization was revived, and in April last the place was again restored to the privileges of a Missionary Station, and your Missionary took up his residence in it, with the understanding, however, that he was to devote part of his time to the vacant but promising station at Logansport, and to other destitute places under the direction of his Diocesan. Nearly \$500 have been contributed in the place, and about \$250 by people elsewhere, for the purpose of completing the Church edifice. This sum has proved sufficient to re-shingle the roof, to paint the outside, plaster the inside, and to finish it in a very plain manner,

and furnish it, with the exception of the chancel. It is estimated that about one hundred dollars more will supply the chancel-rail, altar, desk and pulpit, and finish painting the inside. But we know not where to look for that sum, and do not intend to incur debt. Our hearty gratitude is due to the Great Head of the Church for His blessing upon our efforts thus far, not only in raising the material edifice, but also in enlarging the spiritual building. One adult and four infants have already been baptized, and three men have been confirmed. The average congregation on Sundays is about 70, but very fluctuating. Though these results are small, they do not form a fair index to the importance of this station. The place has already nearly two thousand inhabitants, is still improving, and will, in the course of a few months, be connected with the principal places in the state by rail-roads. It is the seat of a respectable and flourishing Presbyterian College, and of a new Female Seminary. Its population seems to be above the average of small western towns in intelligence and refinement."

### Operations of the Society for Promoting Christian Knowledge.

*(Continued from page 484.)*

#### DISTRIBUTION OF BOOKS AT HOME AND ABROAD.

"The Society distributes at reduced prices, at an annual loss of £8,000 or £10,000, Bibles, New Testaments, Common Prayer Books, and religious publications, among the poor; assists in supplying schools with books of instruction; and, at an annual expense of £3,000 or £4,000, aids necessitous parishes in England and Wales, as well as abroad, with gratuitous grants of books and tracts for lending libraries and distribution; besides granting large Bibles and Common Prayer Books for the performance of Divine Service in new Churches and Chapels erected by means of private contributions, and in school-rooms licensed by the Bishops.

"The Society has long imparted its benefits to hospitals and prisons, the army and navy, the coast-guard service, tide-waiters, bargemen, fishermen, &c., active measures have recently been taken for encouraging the formation of lending libraries, for the use of the metropolitan police. The Society not only supplies such books and tracts to emigrants as are likely to be beneficial during a long voyage, but has engaged the services of a Clergyman at Plymouth, who visits the ships, giving advice to the poor people, and distributing suitable publications for their use. Similar operations are carried into effect at Liverpool."

#### FOREIGN TRANSLATIONS.

"The Foreign Translation Committee, appointed in 1834, have published translations of the Bible in French, Italian, Dutch, and German. The Spanish Bible is in the course of printing. The New Testament has been published in Spanish and Maltese; and the Arabic and Ogybwa New Testaments are in progress. The Gospel according to St. Matthew has been printed in the language of New-Zealand; and the Gospels of St. Matthew and St. John, in the language of the Arawak Indians. The four Gospels in Coptic and Arabic have been published, and the Acts and Epistles are in the course of printing. The Prayer Book has been produced in French, Dutch, German, Danish, Italian, Spanish, Portuguese, Modern Greek, Modern Armenian, Maltese, Arabic, Turkish, Amharic, New-Zealand, Ogybwa, and Muncey (North American Indian.)



"With a view to the benefit of foreigners visiting London on the occasion of the Great Exhibition in 1851, several suitable publications have been translated into the French, German, and other languages, which will be distributed cheaply, and, in some instances, gratuitously, besides Foreign Bibles, Testaments, and Prayer Books. Prayer Books in English, French, and German, and in English, Italian, and Spanish, in parallel columns, are in progress. The object of affording religious instruction to strangers upon this occasion has been further promoted by a grant of £500 to the Additional Church Service Committee."

#### SOCIETY'S CATALOGUES.

"The Society has two Catalogues:—1. The Permanent Catalogue: consisting of Bibles, New Testaments, Common Prayer Books, and Religious Books and Tracts. New Tracts are added from time to time by the Tract Committee, with the sanction of five of the Bishops, as Episcopal Referees. This Committee was appointed in 1834. Tracts in large type have lately been added for the aged.

"2. The Supplemental Catalogue, comprising books of education, and those which combine amusement with instruction. This Catalogue is under the superintendence of the Committee of General Literature and Education, appointed in 1832. 115,500 copies of the Churchman's Almanac for 1851 have been issued by this committee."

#### ISSUE OF PUBLICATIONS.

"The total number of books and tracts issued between April, 1849, and April, 1850, amounts to 3,965,497: namely, Bibles, 140,775; New Testaments, 79,977; Prayer Books, 298,707; other books and tracts, 3,446,038.

"From 1733 to 1851, this Society has distributed *one hundred and two millions* of books and tracts."

### Intelligence.

#### CONSECRATION OF THE ASSISTANT BISHOP OF ILLINOIS.

THIS ceremony took place in St. George's Church, in this city, on Thursday last, the Rt. Rev. the Bishop of Connecticut presiding, assisted by the Bishops of Massachusetts, Delaware, Pennsylvania, Maine, and the Assistant Bishop of Connecticut. The Bishop of Missouri was also present, and took part in the service. The following letter, prepared in obedience to a resolution passed at the last meeting, has been forwarded to the Right Rev. Dr. Whitehouse, as an expression of the feelings of the members of the Domestic Committee, in parting with one who has so long and happily laboured with them in the Missionary work:

*Saturday, Nov. 22, 1851.*

RT. REV. AND DEAR SIR:

Your Consecration, on Thursday last, as a Bishop of the Church of God in these United States, and the distance of the great Diocese of Illinois in which you will officially reside, involve certain changes in your connection with the committee of Domestic Missions, of which you have been so long a zealous and honoured member. By Article VII. of the Constitution you have still the unimpaired right, "*ex officio*," to attend the meetings of the committee, "*as a member of the same*;" and we assure you, you will find

yourself most welcome, over and beyond all right, as one whose past valuable services are not forgotten, and whose immediate counsel will be gratefully appreciated. But your consecration has created a vacancy in the committee itself, which will call for the election of another, to take the place which you have so long ably and devotedly occupied; and your removal, when it takes place, will deprive us of your regular attendance, and of the satisfaction which it gave. While we tender our cordial congratulations on your advancement to the Episcopate, with strong persuasions of the wisdom of the choice, and happiest anticipations of the result, we cannot part with you as a regular member of our committee, without expressing our high sense of the services you have rendered to us and to the Church, and bearing our testimony to your readiness to undertake difficult and laborious work, your promptness in attending to it, your large forecasting sagacity, united to peculiar executive ability, and the deep earnest religiousness and the sympathizing interest which pervaded all your views and actions, either for the missionary cause or the individual missionary, or his parish claiming the tender nurture of the Church in its infancy and feebleness—traits which we firmly believe fit you well for the great office and the great work to which God has called you. In that office and for that work, may the Lord grant you the choicest blessings of His providence and grace. With the hope that while you yet continue in these parts we may have the pleasure of your attendance and the advantage of your counsel as hitherto,

We subscribe ourselves,

Right Rev. and Dear Sir,

Most truly and cordially your attached friends and servants  
in Christ Jesus,

On behalf of the Committee,

SAMUEL R. JOHNSON,

Chairman, &c., &c.

To the Rt. Rev. HENRY JOHN WHITEHOUSE, D.D.,

*Assistant Bishop of Illinois.*

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### THE ADVENT COLLECTION.

THE attention of the clergy and laity is earnestly solicited to the following circular: Of the clergy, that they may be led to bring the subject before their congregations, and give them at least the opportunity to contribute; and may speak a word of encouragement and exhortation in behalf of the Church's cause so identified with the prosperity of her Missions, and in behalf of their brethren of the ministry labouring in the difficult and exposed places of the field: Of the laity, that their generous zeal may be awakened for the sustaining and the extension of our pure Church, and their sympathies moved in behalf of feeble parishes, and of their ministers who suffer much when their brethren are unmindful of their necessities. The wants of the Missionary field are large; they must needs be so; they will ever be so; they must be regularly and liberally met, or the standard of our Zion will droop. And surely it will be a dishonour and a grief, if, under the circumstances of the age, our prayers, or exertions, or liberality should be diminished. While the Romanists, whose advances many so greatly dread, are so busy and so munificent for their side, and boast of their successes; while the unbelieving and the heretical spirit pervades the whole country so widely, and is so intensely active; while religious persons, not of our communion, are so earnest and



beneficent,—is it a time for us to be lukewarm or indifferent? Is it a time for us to withhold our aid and leave our Missions to take care of themselves? Shall we let our wide country and our populous new towns grow up uninformed and unprotected by the happy and improving influences of our Apostolic Church? We trust not. We did hope—we do hope for large increase; but to accomplish it, nay, to prevent a diminution, there is need of exertion among the clergy, of liberality among the laity. Let then the preparatory collect of the Sunday and its week before Advent fulfil its perfect work, and may the Spirit of the Lord impress its spiritual sense deep upon every heart! “Stir up, we beseech thee, O Lord, the wills of thy faithful people, that they plenteously bringing forth the fruit of good works, may by Thee be plenteously rewarded, through Jesus Christ our Lord.”

If, on any account, the collection should not be made on the *first* Sunday in Advent, yet let it not on that account be omitted, but let some other Sunday in the Advent season take its place. The circular, while it specifies particularly the first Sunday, names the “*approaching season of Advent.*” Nor let any be prevented by other collections that are to be made at this season of the year, for it is a time when our congregations are expecting to give, are prepared to give, and wish to give. When the old year is drawing near its close, and the new year is coming to its beginning, the thought of giving is made familiar by the Thanksgiving Day, Christmas and the New-Year, and by the habits and usages of society. It is a mistake to suppose that in the very season of good wishes and kind offerings, the Missionary appeal is unwelcome. Let the clergy welcome the coming, and the laity, we are sure, will speed the going. Fears have been excited from the late reduced donations, that our Missionaries might have to suffer. Will not our brethren generally exert themselves to set at rest those fears? Will not some noble-hearted brethren, whom God has favoured with abundant store, take this cause in hand, and show themselves the Missionaries’ friends?

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CHURCH MISSIONS, DOMESTIC COMMITTEE, }  
No. 2 Park-Place, New-York, October 28, 1851. }

REV. AND DEAR BROTHER :

The Domestic Committee would again very affectionately remind you, on this return of the season of Advent, of the claims which their department has on the Missionary zeal of the Church. The urgency and force with which, on former occasions, applications have been made to the liberality and sympathy of the members of our communion, are not lessened, but increased, by the present condition and prospects of our country. All the arguments that have heretofore been made use of to further the objects of the Society, can be adduced now, to incite the Missionary spirit, and to awaken an interest in the Missionary work. Every aspect of our social and civil relations should urge us to increased diligence in the discharge of the solemn responsibility resting on us all, to do whatever is in our power for the spread of the Redeemer’s kingdom.

As has been customary for several years past, the Committee would now ask, that during the approaching season of Advent, the subject of Domestic Missions may be presented to your people, in such manner as you may deem best adapted to excite that interest, and to promote that liberality, which it is so well calculated to call forth.

It is needless to remind you of the growing necessity for an enlarged charity, and extended effort, to enable the Committee to carry out the idea which the Church had in view, in the establishment of a body to direct the energies of Missionary benevolence, and to suggest the localities for Missionary enterprise. Your own acquaintance with the subject will be sufficient to indicate the absolute necessity of very large additions to the number of men, and very great increase of the means now employed in this department of the Missionary field. To meet the wants of new territories rapidly increasing in population and influence, requiring a very large expenditure to make any adequate provision for their spiritual necessities, a considerable increase is needed to the amount now annually raised.

Twenty-two thousand dollars, and about ninety clergymen, is the estimated expenditure and the actual force, now at the disposal of the Bishops deriving aid from the Committee. Both are obviously inadequate to the growing wants of the country over which they are to be distributed.

Fourteen organized dioceses, four states, under the charge of the two Missionary Bishops, together with the State of California, and the territory of Oregon, are now more or less dependent upon the bounty of the Church, claiming and needing the assistance of this Committee, as the authorized channel and recognized dispenser of her benevolence.

With these considerations, the Committee commend the subject to your notice, earnestly and affectionately asking that, either on the first Sunday in Advent, or on some convenient occasion, the cause of Church extension in our own land may have the evidence and the aid of your sympathy and assistance; and that, in such measure as the powerful influence of the Holy Spirit may direct, and according to the ability which God hath given, may be the offering of the people entrusted to your care for the benefit of the Domestic Missionary enterprise.

We remain,

Reverend and Dear Brother,

Yours in Christ,

S. R. JOHNSON,

LOT JONES,

J. McVICKAR,

H. J. WHITEHOUSE,

LUTHER BRADISH,

D. A. CUSHMAN,

G. C. MORGAN,

THOMAS N. STANFORD, *Treasurer.*

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### ST. ANDREW'S DAY.

The approaching Advent Sunday is also St. Andrew's Day. The coincidence is one which speaks a good word for Missions. It gives us a very beautiful suggestion—a very fortunate correspondence. What is the character which Holy Scripture gives us of St. Andrew? He is introduced as one helpful to his brethren, considerate for their bodily necessities, interested in their spiritual welfare, and desirous to bring inquirers to the presence of the Saviour. In this way he is uniformly represented. When the five thousand men, besides women and children, required food, Philip stood, doubting himself, and discouraging others; but meanwhile Andrew was on the look-out, and was acting like a true-hearted, practical man. He soon found somewhat, five barley loaves and two small fishes; the good-will is



generally fortunate in finding: he told, too, what he had found, and was for applying it as far as it would go. Again, in spiritual things, when he found the Messiah, he was not selfishly content with his own blessing; he sought his brother to tell him the good tidings, nor was he content with telling, but he brought him to Jesus. He thus brought to the work an abler workman than himself. Was he not in some sense sharer of his reward? And may it not be, that often the Christian layman, by his help, contributing most effectually to the usefulness of the minister, shares the minister's reward? "He that receiveth a prophet, in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous man's reward."

Once more: some Greeks wished to see Jesus; they came to Philip—he, as usual, was in doubt; he conferred with Andrew, and all hesitation was gone; at once they went and told Jesus. It would seem as if Andrew naturally came up to Philip's thought as the one whose department was connected with this blessed errand, as one whose delight and whose work it was to bring men unto the Saviour. So, now, on this Advent Sunday give kindly and liberally, as ever bound in duty and in charity: and since it is St. Andrew's Day besides, give a trifle more; as moved by the kindness of his disposition and the beauty of his example, and as sympathizing with the memory of the day and of the man.

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### THE NEW YEAR'S DAY OF THE CHURCH.

Some have named the first Sunday of Advent as the first day of the ecclesiastical year. It is, indeed, the first Sunday of the year, but when it is preceded by St. Andrew's Day, the Church seems to give that honour unto it, as St. Andrew was the first called of the Apostles, and the first who brought in a convert to our Lord. Then his day comes first in the calendar, and stands at the head of the column. On either reckoning, next Sunday is the day, for this year both days come together. Heart nor hand is closed on the New-Year's day of the world: should it not be opened wide on the New-Year's day of the Church?

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**APPOINTMENTS.**—The Rev. St. Michael Fackler to Oregon City, Oregon, from July 1st, 1851; the Rev. Carter Page to Bowling Green, Ky., from October 1st, 1851; the Rev. R. D. Shindler to Shelbyville, Ky., from Oct. 1st, 1851. The Rev. Messrs. Cowgill and Dow, of the Diocese of Kentucky, the Rev. Messrs. Gardiner, Crosswell, and Durell, of the Diocese of Maine, the Rev. Messrs. Mitchell, Darrow, Warner, Kelly, Sellwood, and D. Chase, of the Diocese of Illinois, and the Rev. Messrs. Louderback, Batchelder, R. D. Brooke, Hackett, and Colhoun, in the Territory of Iowa, have been re-appointed from the 1st October, 1851, to the same stations as before.

**RE-IGNATIONS.**—The Rev. R. T. Huddart, of California, to take effect August 27th, 1851; the Rev. Messrs. Beckett, M. Gallagher, F. Ellwell and J. J. Page, of the Diocese of Ky., from October 1st, 1851; the Rev. G. Unonius, of Chicago, Ill., and the Rev. J. Keeler, of Cedar Rapids, Iowa, from the same date.

# Acknowledgments.

## DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from the 15th Oct. to the 15th Nov. :

### CONNECTICUT.

<i>Fairhaven</i> —St. James's.....	5 00	
<i>New-Haven</i> —Trinity.....	60 00	
St. Paul's, individuals of..	6 00	
Do. for Oregon.....	2 00	
<i>Southport</i> —Trinity.....	30 00	
<i>Watertown</i> —"H. P. B.".....	3 00	106 00

### NEW-YORK.

<i>Albany</i> —St. Peter's.....	40 00	
<i>Brooklyn</i> —St. John's, a mem. $\frac{1}{2}$ ..	2 50	
St. Paul's.....	10 41	
<i>New-York</i> —"A friend to Miss.," for Ill.....	40 00	
<i>Rondout</i> —Christ Ch.....	2 50	95 41

### WESTERN NEW-YORK.

<i>Angelica</i> —St. Paul's.....	6 00	
<i>Auburn</i> —St. Peter's.....	13 37	
<i>Aurora</i> —St. Paul's.....	1 67	
<i>Bainbridge</i> —St. Peter's.....	1 67	
<i>Batavia</i> —St. James's.....	4 70	
<i>Bath</i> —St. Thomas's.....	6 00	
<i>Bradford</i> —St. Andrew's.....	3 33	
<i>Brownville</i> —St. Paul's.....	10 15	
<i>Buffalo</i> —St. Paul's.....	} 5 00	
A Member, for Wisconsin }		
Trinity.....	23 53	
<i>Camden</i> —Trinity Ch.....	0 50	
<i>Canandaigua</i> —St. John's.....	12 00	
<i>Cazenovia</i> —St. Peter's.....	0 33	
<i>Constantia</i> .....	1 33	
<i>Cortlandville</i> —Grace.....	1 14	
<i>Corning</i> —Christ Ch.....	1 67	
<i>Dexter</i> —All Saints'.....	2 85	
<i>Dunkirk</i> .....	1 00	
<i>Elmira</i> —Trinity.....	5 00	
<i>Fayetteville</i> —Trinity.....	1 00	
<i>Forestville</i> —St. Peter's.....	0 82	
<i>Fredonia</i> —Trinity.....	2 79	
<i>Fulton</i> —Zion Ch.....	2 33	
<i>Geneseo</i> —St. Michael's.....	7 18	
<i>Geneva</i> —Trinity.....	11 60	
Do., for the Jews.....	0 50	
<i>Granby</i> —St. Luke's.....	0 42	
<i>Greene</i> —Zion.....	5 00	
<i>Hamilton</i> —St. Thomas's.....	5 00	
<i>Homer</i> —Calvary.....	1 11	
<i>Hunt's Hollow</i> —St. Mark's.....	3 00	
<i>Ithaca</i> —St. John's.....	9 66	
<i>Leroy</i> —St. Mark's.....	11 82	
<i>Lewiston</i> —St. Paul's.....	3 00	
<i>Lockport</i> —Christ Ch.....	3 00	
Grace.....	6 50	
<i>Lyons</i> —Grace.....	5 50	
<i>McLean</i> —Zion.....	1 00	
<i>Manlius</i> —Christ Ch.....	2 00	
<i>Mayville</i> —St. Paul's.....	4 00	
<i>Moravia</i> —St. Matthew's.....	3 00	
<i>Mt. Morris</i> —St. John's.....	5 67	
<i>New-Berlin</i> —St. Andrew's.....	2 00	
<i>New-Hartford</i> —St. Stephen's.....	5 67	
<i>Oriskany</i> —St. Peter's.....	0 67	

<i>Owego</i> —St. Paul's.....	4 00	
<i>Oxford</i> —St. Paul's.....	9 40	
<i>Palmyra</i> —Zion.....	5 50	
<i>Paris Hill</i> —St. Paul's.....	1 00	
<i>Pen Yan</i> —St. Mark's.....	2 26	
<i>Pierrepont Manor</i> —Zion.....	7 49	
<i>Pittsford</i> —Christ Ch.....	3 67	
<i>Pulaski</i> .....	0 92	
<i>Rochester</i> —Grace.....	12 00	
St. Luke's.....	22 00	
<i>Rome</i> —Zion.....	5 56	
<i>Seneca Falls</i> —Trinity.....	1 08	
<i>Sherburn</i> —Christ Ch.....	2 00	
<i>Skaneateles</i> —St. James's.....	6 83	
<i>Syracuse</i> —St. James's.....	1 50	
St. Paul's.....	8 67	
<i>Teresa and Redwood</i> .....	1 00	
<i>Utica</i> —Grace.....	8 75	
Trinity.....	9 00	
<i>Waterloo</i> —St. Paul's.....	7 15	
<i>Waterville</i> —Grace.....	1 67	
<i>Westfield</i> —St. Peter's.....	2 00	
<i>Westmoreland</i> —Gethsemane...	0 60	
<i>Whitestown</i> —St. John's.....	3 33	*332 86

### NEW-JERSEY.

<i>Elizabethtown</i> —St. John's.....	49 25	
Do. for Oregon.....	1 31	50 56

### PENNSYLVANIA.

<i>Leacock</i> —Christ Ch.....	3 00	
<i>Philadelphia</i> —St. James's.....	90 57	
<i>Pottstown</i> —"M. and A.," for Fort Smith, Ark.....	10 00	103 57

### MARYLAND.

<i>Georgetown, D. C.</i> —"E.".....	2 50	
Do. for Ark.....	2 50	5 00

### SOUTH CAROLINA.

<i>Charleston</i> —St. Philip's, for Bp. Freeman's jurisdiction...	15 00	
Mo. Miss. Lec.....	2 50	
<i>Cheraw</i> —St. David's.....	11 00	
<i>Grahamville</i> —Ch. of the Holy Trinity.....	30 00	
<i>St. Stephen's &amp; Up. St. John's</i> — for the South West.....	100 00	158 50

### TENNESSEE.

<i>Corvinton</i> .....	2 00	
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### KENTUCKY.

<i>Shelbyville</i> .....	7 00	
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### OHIO.

<i>Zanesville</i> —"F." $\frac{1}{2}$ .....	2 50	
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### LEGACIES.

From the Executor of the late Miss Catharine Pringle, of Geneva, $\frac{1}{2}$ .....	67 91	
Dividend on bank stock, Doylestown, Pa., (received from Dead Letter Office, date, 1842,) $\frac{1}{2}$ .....	7 50	75 41

### MISCELLANEOUS.

"S.," per Rev. E. A. Nichols..	4 17	
Total.....	\$945 48	
(Total, since June 15, 1851, \$6,808 32.)		

\* \$51 were also received at the same time as trust funds for various objects.



## FOREIGN.

## MISSIONARY CORRESPONDENCE.

## Africa.

EXTRACTS FROM JOURNAL OF REV. J. RAMBO, CAPE PALMAS.

## THE ANNUAL THANKSGIVING SERVICE.

THIS is the second service of this kind which (so far as the writer knows) has ever been held at this station. The quarterly examination of the schools had been held in the earlier part of the day. At half-past four o'clock, P. M., a hand bell was rung throughout the villages, and the larger bell also on the mission premises.

The thirty scholars, teachers, &c., at the mission station, formed and marched in procession behind a banner "Gloria Deo," singing, as they advanced, an appropriate hymn. The place appointed for the service was (the same as last year) under the shade of the large trees in the midst of the settlement of Fish-town. A crowd had already assembled—some were seated on benches, others upon mats spread upon the ground, and many were standing. Numbers continued to come, until the congregation had reached about 400, of both sexes, and of all ages and employments.

The services were opened with singing and prayer. Owing to the kind of people composing the congregation, the services and the address were necessarily short. The missionary endeavoured, in speaking to the crowd, to call their attention to God's unmeasured goodness to them during the past year, in providing beautifully for their temporal wants, in bestowing abundantly upon them the fruits of the earth. The rice crop was, as last year, abundant. They were urged to the duty of thanksgiving to their Almighty Benefactor for these blessings. And not only had God supplied their temporal wants, but they were reminded that nearly all the year (very few Sundays excepted) the Gospel of peace had been preached in their midst, and generally received thankfully, so that all might, if they would, be in the way to be saved. This, above all, was cause of heartfelt gratitude to God.

The whole passed off with little interruption. A clownish Krooman did, indeed, in the midst of the services, pass directly through the congregation, masked and dressed fantastically, and, for a few moments, threw the mass into the wildest confusion; but, as he passed on, order was soon restored.

The services being over, and the congregation being dismissed, the school again formed in procession, and returned as they came, singing the praises of the Great Creator.

I know not what the impression of the services was upon the heathen audience, but trust it was a good one at least; as for the writer and his scholars, he is quite sure the occasion was an interesting and profitable one to them, and one to be remembered with pleasure and gratitude.

## SOME TRAITS OF AFRICAN CHARACTER.

Every nation has its strong traits of character—Africans, too, have theirs. Some are worthy of imitation, but more, perhaps, are far otherwise. One of their traits is *Deceitfulness*. A stranger, generally, at first believes much, if not all, the native says is truth, when, perhaps, but little is true. He has said something which is pleasant—but it is not true. The deceiver has an end to answer;

and in order to gain his point, he has said something to gratify the person addressed.

The native African is very *avaricious*, and to get gain, he hesitates not to use any degree of deceit, and by his adulation and duplicity, is enabled to accomplish his object without an inexperienced person suspecting what is his intention. One cannot, however, live long or deal much with the native without learning that he is an accurate observer of human nature, and that his sweet words and good professions are often *merely* such—few having any claim to sincerity.

The missionary invites his people to attend church:—One says, “Oh, yes, I would come, but I have no cloth—please sir, will you dash me one?” Another replies, “Yes, me always go; my pipe is broken—can’t you give me a new one?” A third answers, “Certainly—you speak good words; but I am hungry, sir—please dash me some meat.” And still another says, “I can’t go, sir—you haven’t dashed me *po-di* (tobacco) for a long time.” These are supposed cases, but fairly illustrate the point at issue. Not that we thus *educate* our people. They demand this—but we *dash* only to conciliate them, and then discriminate and instruct the receiver. But I cannot discuss this subject here.

Sometimes their cupidity is unmasked—no deception is used. One or two illustrations: A few weeks since, a native hut caught fire and burned to the ground, and all the people protected their own houses, so that not another house caught fire. A day or two afterwards, the *sedibo* came to me, saying, that they had put out the fire above mentioned, and asked me to *dash* them. Well said I, you have built a new house for the poor man who had lost his, have you? “Oh, no,” said they. Then you have given him a present. “No.” Well, said I, what I give must be to the poor unfortunate man who has got no home. They left, feeling, as they said, “*ashamed*.”

This afternoon, one of the *sedibo* accosted me as I passed through town, as if in anger: Said he, “You saw us, a day or two since, bring home our large war canoes, and now we are all ready for war with — tribe, and you haven’t given the people a dash.” I told him that it was not my intention to do so—I was a peace man—I could give no dash to warriors as such.

There are, however, some redeeming traits in their character. *Hospitality* to strangers is one. I have often received the kindest treatment from the natives in their own huts. I am sometimes invited to take meals with them, but have seldom accepted the invitation. When I have eaten with them, I was surprised that the victuals were as palatable and as well prepared as one could desire.

The natives are very *generous* to one another. If one has taken fish, game, &c., he generally divides them with his neighbors, keeping but a small portion for himself and family. This custom is practised by all of them, even the smallest children.

It is the custom for a *Krooman*, on returning from sea, bringing his wages, which have been accumulating, perhaps, for many months, to deliver up nearly the whole of his money to the head man or put father of his family, who divides it among the various members of the house—consisting of uncles, aunts, cousins, as well as parents, brothers and sisters. Perhaps a small portion of it is reserved for the *Krooman* himself, which he uses as a payment for a young wife. This custom, I presume, is universal in Western Africa.

#### SERVICES IN THE COLONY.

Within two days have visited about fifty families in the colony, and conversed and had prayer with most of these. Many are sick and needy, and seem fully to appreciate this kind of ministerial labour. One is amply paid by the high red countenance and the apparent pleasure and profit these visits afford the poor invalid—or those otherwise distressed. I preached, to-day, twice to good Colonist congregations. Lectured to a Sunday school, and preached once in a native town at Cape Palmas. It was to me a most pleasant and profitable day in a spiritual point of view, and the duties performed did not greatly fatigue either body or mind.



## THE ROCKTOWN STATION.

Mr. and Mrs. Hening left Fair Haven this evening for Rocktown, taking with them six girls and two boys, whose names have been enrolled here. The school to be established at R. will be almost exclusively female. The services of the two boys will be much needed, however, out of school hours, and therefore these are transferred thither. A fine field of usefulness is opened at R., the people being well disposed, and, indeed, anxious for the services of a resident missionary. The writer has, during the past eighteen months, been preaching as regularly as possible here, and has generally had remarkably attentive, and sometimes large congregations.

A portion of the writer's time will, in future, be spent at R., as an assistant to the missionary there. This is especially recommended by the Brethren, in view of the superior advantages of that station over Fishtown, as regards air, and doubtless of salubrity too. The boys' school on Sunday, and other services, will, as heretofore, be kept up at F.

## A STRIKING CONTRAST.

Made my usual visit this afternoon to the villages. I found but few men in the smaller ones. On entering the largest of the group, I found in its centre a dense crowd of men, surrounding something of apparent interest. As I drew near, I discovered several large stone jags of rum. This had been purchased in the morning from a trader, who had anchored near the settlement. This fire-water was being divided among the villages, and when each company got its portion, it would again be divided among the families of each town. All seemed looking on with intense interest, as if the exciting draught would impart health to the sick or immortality to all. Each one's share would be too small to cause intoxication, perhaps. It is a happy thing for these poor people that it is their custom to divide closely such an article as this—otherwise the poison would be very often ruinous to their health and constitutions, as it is elsewhere.

Having abruptly turned from this noisy gathering, I went some twenty or thirty yards to another crowd. The hut I visited proved to be a house of mourning. A youth belonging to an influential family had just died. Dozens, and, perhaps, scores, of women, and others, who were relatives, were weeping and groaning with the wildness of hopeless wretchedness. They sorrowed truly, as those without hope—because without the God of Heaven. They had often heard the Gospel—and so also had the deceased. But, alas! their understandings are still darkened, and their hearts still unaffected by the Spirit of God.

As I slowly retraced my steps to the mission-house, I could but contrast in my mind the two scenes I had just witnessed. The one was an assembly of idle, noisy, carnal revellers—the other was a house of mourning—a scene of unassuaged grief, almost amounting to despair. I felt the importance of faith in the promises of God, and a renewed zeal and perseverance in urging *all* to “flee from the wrath to come,” and to “lay hold on eternal life.”

Preached this evening, the fourth time within three days, in four different villages in Fishtown, Middletown, and Rocktown. In every hut there is fire in the afternoon, and our alternative is either to preach under a tree, or in a suffocating hut. Not unfrequently we are induced to resort to the latter, because within doors we can best secure the attention of **our** hearers.

*Sunday, March 2d.*—At 7 o'clock, A. M., baptized *Idubale*—Mary, the wife of Benjamin C. Howard, a converted Krooman. She was still a heathen when they came to live upon the mission premises, but has been for more than a year quite serious and inquiring. She has always been regular in her attendance upon the means of grace, at least since I have been her pastor (nearly two years). Within the last eight months she has been called upon to bury two of her three children, and these bereavements, I trust, have helped to bring her home to Jesus. She had also, till a few weeks since, been quite an invalid during some months—part of which time (contrary to my wish) she yielded to her friends' request, that she should, for a time, leave the mission premises and remove to the heathen town, to be under their medical treatment. Of course, being absent, and much of the time

concealed, and visitors excluded from seeing her, I could not have that pastoral care over her which I desired. But as opportunity offered, I instructed her regularly, for some time, in the doctrines of the Gospel, and with special reference to the sacrament, of which she professed to have a desire to partake. She seemed to understand well the doctrine of a new birth, and professed to have undergone the great change from nature to grace. May she not have been deceived? Her life, however, seemed to be consistent, and I trust she was a worthy recipient of the sacrament of baptism.

Being Communion Sunday, administered this sacrament to *nine* persons, among whom was the person baptized in the morning; also a member, who, till to-day, had been suspended some months.

#### A HEATHEN MOTHER'S TESTIMONY.

*March 15.*—As I was, as usual, visiting in the heathen villages to-day, inviting the people to attend church on the following Lord's day, I entered the hut of a family professedly friendly to the mission. A middle-aged woman and a grown daughter were the only persons within. On my announcing that the following day would be Sunday, the mother replied, "I am unwell to-day, but if I get better to-morrow, I will, as usual, attend God's house."

I then inquired about her small children and grand-children, and wished to know if they would attend church; to which she replied nearly as follows:—

"Yes, these children will be there, for they like to go and hear God's word, which you tell them. They often get together, when they return from church, or Sunday-school, and try to repeat as much of what you told them as possible."

"Lately," she continued, "they all came to me, as usual, and repeated what you said, as well as they could remember, in these words:—The missionary told the old people they must not witch one another, and he told us all we must not steal, nor lie, nor call bad names, nor break the Sabbath. He told us, also, that we must pray.' And the woman added—"they then tried to keep the Sabbath, and prayed together."

After a remark by myself, she continued—"I think the children will grow up to be very different from their parents; for they are so pleased to hear God's word. They count the days from one Sunday to another, that, when it comes, they may keep it, and go to church and Sunday-school."

Such is a heathen mother's voluntary testimony—I cannot say that it is true, certainly. But from the fact of my having long seen these children quite regular at church and Sunday-school, together with the fact that I have as long been in the habit of preaching once in two weeks in that very hut, and very frequently questioned the children (often 8 or 10) on what I said, to impress the subject on their memory—putting these facts together, I cannot doubt that what that heathen woman stated is in part, if not wholly, true.

Such facts greatly encourage the missionary in his work; and they ought also to encourage Christians at home to continue to assist us in our labours by their prayers and contributions.

## MISCELLANEOUS.

### China.

The following is extracted from a letter recently published in the New-York Commercial Advertiser, and affords some information that may be interesting to those who are engaged in sustaining the Mission at Shanghai:

*Shanghai, China, July 16, 1851.*

SHANGHAI—ITS IMPORTANCE, SITUATION, APPEARANCE—REBELLION IN KWANGSI PROVINCE—DIVERSION OF TRADE TO SHANGHAI—INTRODUCTION OF GUANO—SHIP ORIENTAL.

If my pen were a pencil, my sheet a canvas, and my hand an artist's hand, I should like to give you a picture of Shanghai. From its daily increasing impor-



tance, in a commercial point of view, it must be a place of some interest to many of your readers. In connection with this interest, does not the exclamation sometimes occur—"I wonder what is its appearance? How I should like to see it!" Well, with a brush that paints with but one color, if indeed black be a color, let me see if I can do anything towards correcting erroneous ideas, and imparting just impressions of a place that is destined to become the chief seat of foreign commerce in China, and the principal point of intercourse between the Pacific States and the Middle Kingdom. It does not require a prophet's ken, or the sagacity of a statesman, to predict the position for Shanghai. Occupying a position about midway on the eastern coast of this empire—being the point from which channels of communication diverge to its chief cities, and being the port nearest and of most convenient access from the west coast of America, its destiny is manifest, and its march toward it rapid and sure.

From the map you may be led to suppose that Shanghai is situated immediately on the shore of the China sea, or, at least, on the banks of the Yang-tse-Kiang, the main artery of the empire. But neither of these suppositions would be correct. After sailing up this great river—whose embouchure might well be called a sea in itself—some forty or fifty miles from the sea proper, you enter, on the south bank, a small river at the Chinese village of Woosung. Then following the windings of this stream in a southerly direction, for eighteen miles, through a flat, level, and exceedingly fertile country, you reach Shanghai. The distance in a right line is but twelve miles. The landscape has all the diversity and beauty that every hue of luxuriant vegetation and gracefully waving groves of bamboos can impart; and yet it is monotonous from the total absence of mountain or hill scenery. The nearest hills are thirty miles west of Shanghai; and the only elevations to relieve the dull level of the whole face of the country, as far as the eye can reach, are grave mounds. Nor indeed do these relieve it, for by their great numbers and sameness of form and size, being of conical shape and from six to ten feet high, they compose a monotony nearly as unpleasant as an unbroken plain.

But here is Shanghai! How different its appearance from that of an American seaport city—New-York or Boston! Instead of massive blocks of stores, four or six stories high, you see buildings rather resembling country villas. They are mostly two stories high, built of brick, and plastered outside as well as in, so that they are generally white. They have piazzas, or as they are called here in the east—verandas, with venetian blinds on all sides. Each building stands quite by itself, surrounded by a fine yard, tastefully laid out and ornamented with flowers and shrubbery. These are the mercantile establishments, or *hongs*—the Chinese term for store or places of business. They occupy the west bank of the river for about a half mile in length, and extend inland half that distance. Those not on the river are accessible from it by narrow streets. The water is so shallow near the shore that it has not been found practicable, as yet, to build wharves. Vessels are compelled to lay at anchor in the stream, and discharge and receive their cargoes by means of large boats, built under the direction of foreigners, expressly for the purpose.

There is a public promenade in front of the foreign hongs, thirty feet wide, and this is protected from the inroads of high tides, by double rows of piles. Projecting from this, about a hundred feet into the water, are several stone *jetties*, twelve feet wide, to facilitate the landing and shipment of goods by the "cargo boats." The *bund*, as this promenade is termed in oriental language, is alive with coolies—the substitutes for beasts of burden in China—carrying chests of teas and bales of goods slung from bamboo poles across their shoulders.

I have only been speaking, it will be seen, of the foreign town of Shanghai, which is situated immediately adjacent to the northern suburbs of the native city. The site of the former was occupied by rice fields ten years ago, yet so rapid has been its growth, that it is believed more business will be done here during the present season, than at Canton. This will be attributable, in a great degree, to the rebellion in the Kwangsi province; which is adjoining that of Kwangtung, Anglice, Canton, and is equal, in extent of territory, to the states of New-York and Maine united, and contains a population of 10,000,000. This insurrection is a very for-

midable affair, and it has been rumored here, will result, if it has not already effected it, in the independence of the province, the appointment of a sovereign, the resumption of the costume of the Ming dynasty, the abolition of the practice of shaving the head and wearing the queue; which, as you well know, were introduced and made obligatory by the present, or Tartar dynasty. But rumors are always so rife in this country that little reliance can be placed on them.

These troubles are diverting a large portion of the trade from Canton, and turning it to Shanghai, there being no security of life or property in the neighborhood of the revolting province. The season has opened here earlier than ever—the ships in our harbor are loading rapidly, and you will probably receive the first shipment of new teas at an earlier date, by some weeks, than in any former year.

Guano has been brought here from South America, and its extraordinary virtues have been set forth, in advertisements posted up in public places, and circulated among the people. The experiment is still in the bud, and it is difficult to foretell whether or not this article will supersede such manures as are now in universal use throughout the empire. Supersede them it never can, but it may be introduced and extensively used.

### Church of England Missions.

We gather from recent numbers of the Church Missionary Record, notices of several of the Stations under the care of the Church Missionary Society.

#### NEW-ZEALAND MISSION.

**EASTERN DISTRICT.—REMARKABLE PROGRESS OF THE WORK.**—Native teachers from the Bay of Islands were first located in this district in the latter part of 1833, and were followed by others in 1839. The fallow-ground of heathenism appeared to be so completely broken, and the anxiety for Christian instruction amongst the natives so great, that Archdeacon Williams removed thither, with his family, in the beginning of 1840. The following extract from his report for the year ending December, 1849, will show the remarkable progress which the work has made since that period:—

“In taking a view of the general state of the Eastern District, there is a marked and regular progress to be observed from the beginning. In the year 1810, the Christian Church consisted entirely of natives who had come from the Bay of Islands, principally as teachers. The communicants then were . . . . . 29

In 1841 they amounted to . . . . .	133
1842 . . . . .	451
1843 . . . . .	675
1844 . . . . .	946
1845 . . . . .	1484
1846 . . . . .	1668
1847 . . . . .	1960
1848 . . . . .	2054
1849 . . . . .	2893

The communicants may be regarded as the fruit of the tree. They are those members of the congregation who are supposed to walk in the narrow path. Here, then, is abundant encouragement. The little one is become a thousand. In the course of ten years there has been time for the novelty of Christianity to wear away; but, while some have gone back again to the “beggarly elements” of the world, hitherto God has blessed His vineyard with increase.”



## TAURANGA.

*General Report of the District by Archdeacon Brown.*

Archdeacon Brown has transmitted the following general report of the state of this district:—

“Little change, during the past year, has taken place in my usual round of duties. I have been again permitted to spend four months in visiting through the Archdeaconry; and when at home have been much occupied in imparting religious instruction to candidates for baptism and the Lord's Supper. The Sabbath services and two week-day lectures have been carried on at the station and Otumotai Pa. I have also been enabled, with considerable regularity, to continue my class of Scripture readers on three evenings of the week; and, during the greater portion of the year, to devote the Saturday evenings to instructing our native scholar in the subjects upon which he had to address his countrymen on the Sabbath. I have baptized, in various parts of the Archdeaconry, 300 natives—i. e., 163 adults and 117 children; and administered the Lord's Supper to more than 500 communicants. There has been an improvement during the year in the numbers attending divine service and the Sabbath-schools; and the returns of baptisms and communicants show also a slight increase. The daily girls' school at the station has continued in charge of Miss Baker, and the Sabbath-school has been taken, on alternate Sundays, by Mrs. Davies and Miss Baker. A large proportion of the adults baptized in the Tauranga district has consisted of old men and women, who have been many years under instruction; and it is a pleasing fact, that of the old chiefs who were principal actors during the southern war, there are but few who have not declared themselves on the Lord's side.

This short statement shows abundant reason for gratitude and praise to the Lord of the harvest; but there is another view of the subject which calls forth much anxiety. This goodly work, humanly speaking, can only be carried on in future years through the instrumentality of efficient native teachers. The present race, with few exceptions, possess sufficient knowledge to make them proud, but not enough to make them humble. They “need that one teach them again which be the first principles of the oracles of God;” and, as we are almost destitute of schools worthy the name, a seed-plot has yet to be sown, in order to the production of properly-qualified teachers. In the interim, the natives will be exposed to two great enemies; first, the evils attendant on a transition state, through which, at present, they have only so far passed as to exchange a civilized barbarism for a barbarous civilization; and secondly, the simplicity of their faith will be assailed, if not undermined, by the Roman Catholic priests, who, with a zeal worthy a better cause, are incessantly preaching amongst the natives “another gospel,” pointing them to a material cross in place of that in which St. Paul gloried; drawing them to gods many, and lords many, from the *one* Mediator between God and man; teaching them for doctrines the commandments of men; dogmatically asserting the *opus operatum* of the sacraments as conveying salvation, and thus leading them to think lightly of repentance, faith, and obedience, as well as the influences of that blessed Spirit, without whose assistance no man can call Christ Lord, or be made meet to be partaker of the inheritance of the saints in light.”

## MADRAS AND SOUTH INDIA MISSION.

POPULATION OF BOMBAY.—It appears, by a census made by order of the Indian Government, that the population of the island of Bombay consists of 566,119 souls, of whom 19,294, or about one-thirtieth of the whole, are professing Christians; of these, 7,456 are native Christians, not more than between two and three hundred of them being Protestants. This may seem to be a discouraging view. The heaven of Christian truth has, however, been introduced into the mass, and it will not fail to work. But how extensive the field of usefulness presented to us! And if so much be included in the small island of Bombay, what shall we say of the whole of India?

**MISSIONARY FORCE.**—It is a subject of much thankfulness to God, that, of the Missionaries enumerated in our last report, none have been removed by death, or permanently by ill health. They have been mercifully spared, each in his appointed sphere, to carry on their “work of faith and labour of love.”

**ORDINATIONS.**—The Bishop of Madras, on the occasion of his visit to Bombay in November of last year, ordained three members of the Mission. The Rev. W. S. Price received Priests’ Orders, and the native catechists, Daji Pandurang and James Bunter, were admitted to Deacons’ Orders. The Bombay Auxiliary Church Missionary Society, in their report, thus remark with reference to this encouraging event :—

“A great and important step has thus been gained for the Society in this Presidency. The foundation has been laid for that which must be considered as the crowning portion of the Missionary work in this country—the *establishment of a native ministry*; an instrumentality which, under God’s blessing, must tend greatly to strengthen, and to some extent to supersede, European agency. The committee earnestly request the prayers of all its friends for the two newly-ordained native ministers, that the Spirit of God may fill them like Stephen and Philip, enabling them to ‘use the office of a deacon well,’ so as to ‘purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.’”

**DIVINITY STUDENTS.**—There are at present, beside the native deacons, nine Christian students under Mr. Robertson’s care. The following extracts from his report have reference to this important department of labour :—

“Much care and anxiety are given to the students, to insure their becoming, as soon as possible, that which all who know them earnestly wish them to be—able messengers of Christ’s gospel to their countrymen, who are yet in heathen darkness.

“My own time and strength have been so entirely taken up, that I have not been able to go out amongst the villages for the purpose of addressing the heathen. This work, however, has been taken up by the catechists, and by them very faithfully executed. During the season when they are occupied with their studies, they have very little time for this important part of Missionary labour, but in the long vacation they labour very diligently at it. Two or more of the catechists go out once or twice nearly every week to address the heathen, where they assemble in considerable numbers by the river-side, and around the great temples. These addresses are, generally speaking, well received.

“Anything that I have done among the heathen, for some time past, has been of a more private nature. When an opportunity occurs, I endeavor to set forth, to the many heathen who come about me for various purposes, the claim of the gospel of Christ upon their attention, and the vanity, sin, and danger of idolatry. My own impression is, that heathenism is decidedly losing ground, among all but the Brahmins, in this city and the country on all sides. Even the Brahmins themselves, from having fallen into such disrepute with the other castes, begin to appear anxious to find their livelihood in some other more creditable way, than in performing those religious rites which begin to be so little appreciated in comparison with former ages. The lower caste seems now to be very much in the same mind, with respect to the pretensions of the Brahmins, as the common people in England were with respect to the monastic orders immediately before the great Reformation.”

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#### WEST-AFRICAN MISSION, SIERRA LEONE.

The Missionary work in the Colony is encouraging and satisfactory. There are fifteen principal stations and twelve minor ones, where Christian instruction is imparted. The general attendance on public worship and the other means of grace is good, the Churches being crowded every Lord’s day by attentive worshippers. In some of the large villages no fewer than nine hundred or a thousand people join in the responses; and many of the people, who have been taught to



read the Scriptures in the society's schools, are now able to render a reasonable worship and service in the sanctuary. The number of monthly communicants had increased to two thousand and fifty-one, besides numerous candidates for baptism and the Lord's Supper. Sunday-schools have been established in every town and village. Classes for the purpose of imparting religious instruction in the catechetical form are held weekly in the Church and school-room of each station. Each village has its day-school, conducted by native schoolmasters and schoolmistresses. The total number of schools is forty-five, containing six thousand one hundred and eleven scholars. Promising boys from the local schools are drafted to the grammar-school at Freetown, where a superior education is afforded; and such of the students as are judged to be under the influence of the truths they have learned, and who afford promise in other respects of becoming in due season fitted to be employed as catechists or clergymen in the instruction of their countrymen, are eventually transferred to the Fourah-Bay Institution.

Besides the village schools for girls, two superior schools for females have been established at Kissej and Freetown, under experienced European ladies.

It may be well to remember that Sierra Leone, as a Mission field, is singularly circumstanced. Its native population is not indigenous, but transferred thither from various portions of the African continent. It is therefore to be viewed, not as an insulated sphere of usefulness, but as one capable of remarkably extensive influence and bearings, having intimate connexion with other and interior African lands. From these it was peopled, and to these the varied population within its boundaries look back with a desire and affection, which prolonged absence has not obliterated. The origin of this Mission field shows its tendency to act back on the various points from whence its population came. Christian results produced here cannot be of confined influence: they are in a position to be widely disseminated; and Sierra Leone Missionary work, if genuine, as we believe it to be, must needs "branch out;" it is a grand preparative work for more extended efforts, of which the African continent is the contemplated area. The system of religious instruction and education in Sierra Leone is not to be viewed merely in respect of the inhabitants of the Colony. In that point of view it may be thought that the education is of too high a standard. The chief importance of Sierra Leone, and that which the committee have ever kept in view, is its relation to the interior of Africa. To cherish a Missionary spirit among the inhabitants, to train up native Missionaries for carrying the Gospel among their countrymen, are the objects for which the society at home, and the Missionaries abroad, pray and labour. For this end it is that we endeavour to enlarge and invigorate their minds by a sound and literary education, and to qualify them by the knowledge of the Arabic, and of the original languages of Scripture, for the difficulties with which they may be called to contend in their Missionary excursion among Mahomedan tribes, and the more civilized kingdoms of the interior."

#### FOURAH-BAY INSTITUTION.

Amongst the students in the institution there are three princes from the Gallinas: their names are Killemah Corroli, Thomas Gordon, and James Nanna. They were admitted in October, 1849. There are at present ten students in the institution, of whom the principal is enabled thus to speak:

"All the students are communicants; and it is a cause for thankfulness that our whole term has passed away without any of the elements of discord. It is my decided conviction that they are growing in grace, and in the knowledge of the Lord Jesus Christ. Exposition of the Scriptures has been regularly continued at Morning Prayers, and during the year a part of the book of Psalms, the Proverbs, Genesis, and the half of Exodus, have been commented on. I look upon the exhibition of truth, thus constantly and familiarly presented to the mind, as exerting a most beneficial influence upon all. Indeed, I am thus supplied with an opportunity of mentioning, for reprobation and warning, many customs and practices, to which reference could not well be made in pulpit ministrations, but which the mixed state of things amongst us makes it doubly necessary to guard against.

"At no period of my connexion with the institution have I felt more encouragement than at the present time. The orderly conduct of our pupils, their satisfactory progress in study, and their apparent interest in the efforts to disseminate the Word of God and the Gospel of our Lord Jesus Christ, all call upon us for devout thankfulness to Him in whose hands are the hearts of the children of men. Knowing the weakness and frailty of our nature, and how often, in the past history of the Mission, our fondest hopes have remained unrealized, I would rejoice with trembling. But knowing, also, that the excellency of the power is from above, 'I commend them to God and to the word of His grace, which is able to build them up, and to give them an inheritance among all them which are sanctified.'"

To this we add the report of the Rev. G. Nicol :

"With but one or two exceptions, the students have shown great diligence and much thought in their pursuit of mathematical knowledge. They have gone through the first two books of Euclid, and in Algebra are now reading simple equations. Hind is our text-book. In Geography, the second class, consisting only of three students, has gone through Chambers's Geographical Primer. Since then, all have joined in taking lessons on the globes twice in the week ; and it affords me satisfaction to mention, that they have read carefully through Ewing's Problems on the Terrestrial Globe. The principle and use of Hadley's quadrant have also been familiarly explained. In addition to these, their regular studies, I have lately commenced lectures on Natural Philosophy on Friday evenings : four of which, on the properties of matter, have already been delivered : Joyce's Dialogues is our book of reference.

"I must now speak a little of the two Yoruba men who have recently entered the institution. They pursue their studies with a diligence and fidelity worthy the Christian name and character ; and although they entered the institution with comparatively far less than the usual amount even of elementary knowledge, yet their progress in learning is highly creditable. Their wives come to Mrs. Nicol for instruction in reading and needlework, from ten to three o'clock every afternoon. Their progress is, on the whole, satisfactory.

"I have only to add the expression of my earnest desire and prayer that our work may be blessed by the great Lord of the vineyard, that this College may be a nursery for Africa, whence many faithful and pious men may go forth to preach the Gospel in the dark places of this benighted land."

#### GRAMMAR SCHOOL.

We present Mr. Beale's report of this important and interesting institution :

"In presenting a report of the past, I would briefly, but gratefully, advert to the success which, under God, has marked our progress in this establishment. With few exceptions, our course has been that of steady attention to duties, marked among the students by considerable respect and affection for their teachers. Among several of the elder students I have reason to believe that this ready obedience springs from the higher motive of obedience and love to God. The spirit has been largely poured out, and a shaking has therefore taken place among the dry bones. Several have been brought to seek pardoning mercy ; and I trust some have been adopted into the family of God. I have not been able to give more than two hours daily to the wants of the students ; and have taken no part in the instruction since the arrival of Mr. Maxwell, except correcting their compositions, and generally overlooking the conduct of the pupils. They have daily access to me after morning and evening Prayer ; and I have had many serious conversations with the youths who have sought my advice and counsel on matters of eternal moment. After using all the care I am capable of, to prevent their entering on religious duties with other than religious motives, I have admitted nine as candidates for the Lord's Supper, and one for baptism. Others are inquiring."

The following evidences of the growth of the SELF-SUPPORTING PRINCIPLE amongst the native Christians at Sierra Leone, are interesting :

I have strongly felt the need of beginning in the right way at Pademba

Road, especially to impress on the people the necessity of supporting the Gospel. Besides their usual subscriptions to the society, I thought they might begin to help by supporting their own Christian Visitor. It was to-day proposed to the infant Church, and I felt truly gratified to find that they with one accord agreed to my proposition. He is to have one pound five shillings per month. The person selected by me is a respectable, active, healthy, devoted man, apt to teach, and of long standing in the Mission. He gives up a good business for the work, which he undertakes, I believe, from love to souls. Although all agreed to support a Visitor, there was a difference of opinion as to how the sum should be raised: some proposing that each member should pay a fixed sum monthly, whilst others wished it to be done by voluntary subscriptions as often as needed. The case was referred to me, and I decided for the free-offering of each, according to every man's ability. They agreed to this plan, and immediately subscribed enough for his wages for half-a-year. They are few—only forty members—but very willing to accede to any proposition. Beside the large sums they have subscribed for building the Church, they have taken seats in the Church at ten and fifteen shillings per annum. They have also got from England a beautiful funeral pall, of the value of fifteen pounds, with an inscription on the top of the tin box, 'The Church Missionary Society's Church, Pademba Road, built by the Rev. J. Beale, November, 1847.' They have agreed also to light the Church, and several have expressed a desire to get out an organ."

We have received the following additional information from Mr. Beale:

"The new Church in Pademba Road is now fairly begun, under no ordinary prospect of complete success. It is in the midst of a densely-populated and ignorant district, yet surrounded with many of the most influential families in this place, many of whom now attend its services. The Sabbath-school is a monster, requiring a vast amount of energy to carry it out. Could you see us, you would be delighted to see the impetus which is now given to education in this part of the town among the adults. Six months and more have now elapsed since we opened, and the novelty is therefore past, but not the interest felt among the people. Crowds of adults, children, and day-scholars still regularly attend. We are obliged to exclude, or we might have three or four hundred more. Multitudes who never read a letter of a book before, may now be seen, from Sabbath to Sabbath, spelling out the primer. Fatiguing as it is to preach twice, and be twice in the schools, —such schools!—we hardly ever miss. I thank God that ever it was put into my heart to engage in building such a house for Him. I am sure the society will never lose by this Church, and that it is destined to exert a mighty influence in this dark part of Freetown. The day-school is already the largest, perhaps with one exception, we have; and the congregation promises well. In the evening we have not fewer than eight hundred present; and in a short time I doubt not it will be quite full. Many of the pews are let to respectable natives and Europeans. Our work was never more prosperous in this town. Every service is well attended, and many are being brought out from Satan to God. In a few years this will be a giant Church in every respect, and do much, under God's blessing, towards its own support. For some weeks past I have been preparing about thirty persons for Baptism and the Supper of the Lord; and next Sabbath I purpose to baptize them, or admit them to the table—the earnest, I trust, of a very large number to be gathered out of the west of Freetown. Many of these I had under instruction while the Church was building."

#### TEMPORAL AND SPIRITUAL PROGRESS OF THE COLONY.

We conclude with the following remarks as to the aspect in which the Missionary work at Sierra Leone appeared to Mr. Denton after a period of absence, and his conviction of its progressive character:—

"On returning to the Colony, after more than a year and a half's absence, I could not but perceive some advance, both in our Mission and in society generally. It might be difficult to fix on any striking facts which would clearly mark this ad-



vance; but, from my past acquaintance with the Colony, my first impressions on returning satisfied me that it was so. It is reasonable to expect that a small community like ours—formed of human beings in the lowest condition, and brought at once under the influence of Christianity, of wholesome laws, and commerce—should at short intervals exhibit marks of its advanced position. Such marks, I think, are not wanting here. A larger amount of property held by the natives, and an increase in their capital, would be sufficient to prove this.

"In the Mission I perceive more of a self-acting and self-sustaining element coming into operation. What is now especially to be desired, and for which we should all labour and pray, is, that, with an advance in other respects, there may be upon all our Churches a deeper baptism of the Holy Spirit, producing in the Christian community a higher tone of piety, less of that profession which is but nominal, or proceeds only from excited feelings, and more of practical godliness and true religion. Our work in the Colony henceforward is more especially to build up—not with wood, hay, or stubble, but with living stones—that Church, the foundations of which have been laid upon the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone.

"We do well to mark every encouraging token that is given: but in our desires for the advancement of the work we should take care not to think ourselves, or to lead others to think, that our progress is faster than it really is."

At the LAST ANNUAL MEETING of the Church Missionary Society, the following resolutions were adopted:—

RESOLUTIONS.—That the evidence afforded from different quarters of a general and increasing preparedness for the reception of the Gospel in the minds of the natives of the East, especially in the northern provinces of India, is a ground for more lively hope, and a motive for more earnest prayer to "the Lord of the harvest" to send forth a large increase of labourers into fields which appear to be thus already white for the harvest.

—That the fact of the steadily-increasing contributions of Christian friends in India to the Missions of the Society in their different localities, is to be regarded as a cause for thankfulness to God; inasmuch as it is an indication both of increased confidence in the Society's Missionaries and their labours on the part of those to whom they are personally known, and also of the extension of vital and practical religion among our fellow-countrymen who are placed as lights shining in a dark place.

—That this Meeting regards the circumstance of the collecting together and exhibiting in this country the productions of the industry of all nations, and the gathering of the representatives of so many nations of the earth in a season of prolonged universal peace, as a special call, in the providence of God, to the Church of God to make renewed efforts to convey to all nations "the unsearchable riches of Christ."

We give the concluding paragraphs of the Annual Report, and an abstract of the General Mission Account.

CONCLUSION OF THE REPORT.—In the Report delivered in this Hall two years ago, your Committee, in their concluding appeal, spoke these words—"We see the College of the Propaganda, for a time at least, deserted; and France, the great supporter of Romish Missions, paralyzed. But let it be remembered, that though the power of Rome is now depressed, yet at any time there may be a tremendous recoil." The events of the past year have given the comment! And where has the first stroke of revived Popery been aimed? At the very heart of Missionary zeal and enterprise and resource—the Protestant United Church of England and Ireland.

The Committee have sympathized in the just indignation which has been awakened by the attempts of the Bishop of Rome to trample on the prerogatives of the Crown. But they have still more anxiously watched the progress of Romish doctrine, which it is the design of this Romish Aggression to advance; and by which,

if suffered to prevail, the vital power of the Protestant Church will be insidiously sapped, its Missionary energy quenched, and its very existence threatened.

The Reports of the Society have often revealed the contest maintained in India, in New Zealand, in North-West America, in China, and in other Missions, against Romish Aggressions and Romish Propagandists; and now Rome is putting forth renewed efforts for the extension of its Missionary operations. Additional Priests are sent to New Zealand; a local dispute long pending between Rome and Goa is compromised; and fresh efforts are made upon South India. But we need not speak of *particular* Missions. Amongst the various Religious Orders of Rome which send out their Missionaries, that of the Jesuits is the most zealous in the annals of Missions; and in a recent Romish publication by authority, there appears the following announcement by the General of the Order—"Within the last year alone more than 130 of my Religious have left Europe to go and labour in the Missions. The supplies of the Propagation of the Faith have powerfully contributed to render this number so considerable. It would appear as if Divine Providence wished to reserve for this miraculous and truly Catholic Institution, the glory of having established, or reconstructed, or, at all events, saved all the Missions now existing upon the face of the habitable earth." So then Rome has presumptuously ignored Protestant Missions, and claimed, by the ominous lips of the General of the Order of Jesuits, "all the Missions now existing upon the face of the habitable earth;" just as by her Papal descript she claimed all the counties of England as her own!

Thus are we involved in one great conflict—the Battle of the Reformation—at Home, in the Colonies, and in the Mission-field!

It may be of service in this fearful conflict to present to this Meeting its Missionary aspect.

In the Mission-field Popery appears in juxtaposition with Pagan Idolatry; and the close alliance and kindred sympathy between the two is everywhere apparent. Every student of Missionary history will be able to confirm this statement by many well-known historical facts; and in this respect, at least, Rome is unchanged. The Report just read affords evidences of that alliance; and the proofs might easily be multiplied. In South India, witness the interchange of idol cars between Romanists and Hindus for their religious processions; and the train of attendants is made up of both parties. In China, the symbols of the Christian name are mingled with the idol dragon on the so-called Christian altar. But more frequently is this alliance manifested in their united persecution of the Gospel, and of all who embrace it. In consequence of this intimate alliance between Popery and Paganism, the witness of the faithful Missionary against all demon-worship, in the face of the heathen, often brings home conviction to the conscience of the Romanists. In South India alone, during the last year, 232 individuals have thus been brought out of Rome, and have joined the Mission of this Society; and the experience of the Society is pledged to the fact, that Popery, if dealt with in the same way as any other idolatrous system, cannot stand the test. A separation will take place; the bigoted Romanists will form their natural alliance with heathen idolaters; whilst the sincere inquirer after the Truth will come out from amongst them and join himself to the true Church of Christ.

It may seem to some, that to refer to Romish Missions is to venture upon discouraging ground. Sixteen years ago, when the Protestant Missions of Great Britain were yet in an incipient stage—for it is not denied that until this century dawned the Protestant Church had, alas! with one or two bright exceptions, neglected its high vocation—when the work had been for the most part only *preparatory* work; before the awakening at Krishnabhur and the revival at Tinnevely, and the rapid spread of Christianity in New Zealand, had crowned the efforts of this Society; a notorious Roman Ecclesiastic, in a course of lectures, taunted the Protestant Church with the want of success in its Missions. As justly might a man survey the farmer's field in the spring-time, and taunt him with having no sheaves to exhibit!

With this was coupled a pompous review of Roman Missions for three centuries back, and exaggerated accounts of their success—those very Missions, be it no-

ticed, which the General of the Order of Jesuits has since pronounced to have been at that very time on the brink of destruction; and to have been "saved" as by a miracle in consequence of the Institution of the Society for the Propagation of the Faith in the year 1822.

These are not days to suffer boastful assumptions to go abroad unrebuked. The whole system of Rome is built upon bold but baseless assumptions; and their Missionary boasts, when brought to the test, will prove no exception.

If the *liberality of the Church at home* be a criterion of Missionary zeal, and the comparison be made, the result is remarkable. It appears, from published accounts, that in the year 1847, before the troubles of Europe broke out, the Roman-Catholic Church collected for the one great Romish Institution, the Society for the Propagation of the Faith, throughout France, Austria, Italy, and other countries of Europe, and throughout North and South America, the sum of

Prussian dollars .....	1,068,770 or £155,843
While in the same year the United Church of England and Ireland collected .....	1,304,527 or 190,291
And the Dissenters of England .....	1,436,415 or 199,490
And the Protestants of other countries of Europe (including Scotland) and of America .....	1,091,483 or 159,174

In other words, the Protestant Church raised far more than three times as much as the Church of Rome! Or to state the fact in another form—the Roman-Catholic Church, with her Pope in the plenitude of his power and ephemeral popularity in the year 1847; with her Emperors and Crowned Heads, and 160 millions of devotees; and with all her "indulgences, applicable to the souls in purgatory," to be obtained by every subscriber of one halfpenny a week to her Mission Fund; did not contribute so much for the Propagation of the Faith as the Dissenters of England! Nay, not so much as the comparatively small fraction of the Protestants of the rest of Christendom! If Missionary liberality be a mark of the true Church, then that Church is the Protestant!

If it be attempted to shift the comparison to the *number of Missionaries* employed by the Church of Rome, and the number employed by Protestant Missionary Societies, let the College of the Propaganda publish authorized lists of the agents employed in foreign lands. This has never yet been done. In the mean time, let it be remembered that the great principle of Protestant Missions is *Native Agency, under European superintendence*. Hence our large and expensive educational establishments to raise up an educated class. And if all the European and native agents employed by the Protestant societies be numbered, they make up a goodly company, which might probably show a result not very different from the financial statement already alluded to.

If the *results of Missions* be the subject of comparison, the first point to be settled is the standard of conversion, and until this be done, it is vain to attempt a comparison. Nominal conversions, compromises with idolatry, baptisms in infancy without Christian sponsorship or instruction, form no part of the statistics of Protestant Missions. It is no difficult task to induce the worshippers of gods many and lords many, to bow down before the Virgin Mary and the Crucifix. It is easy to baptize unconscious and dying heathen infants by stealth, and thus to swell the number of reported converts. In these respects, the Protestant Missionary can maintain no rivalry. Whatever, also, may be effected in the interior of China or Japan—beyond the range of Protestant observation—judging by those Missionary efforts of Rome, which lie within the range of Protestant Missionaries, and where results can be tested, the Committee do not fear a comparison.

But why has your Committee entered upon these topics? Not merely to expose false assumptions—not to triumph in our superior liberality—God forbid! The object is far different. It is because there is truth in the assertion that Missionary zeal in a Church is one proof of its vitality; not the zeal which will compass sea and land to make one *proselyte*, but zeal for bringing souls to renounce all other gods, and to depend upon the one Name given under heaven, whereby they may be saved; zeal to make them well acquainted with God's blessed Word, and to



partake of the Spirit of Christ. Such is the zeal which is a proof of the vitality of any Church! And the facts which have been now alleged, and the Report which has been laid before you, will prove that the Protestant Church exhibits this vitality at home, and that the Lord is with its attempts to spread the knowledge of His truth abroad.

These considerations should excite our gratitude to God, and make us take fresh courage. They show that the conversion of the world to Christianity is committed to the Protestant Churches; and they should awaken those Churches to the crisis which has arrived, and unite all in one great effort—each in their several departments—to establish through the whole earth, the kingdom of God and of His Son Jesus Christ.

In one only point is the comparison apparently disadvantageous to the Protestant Church. There does appear to be a greater readiness in the devotees of Rome to go abroad at her bidding to the heathen. There does appear a comparative reluctance in the members of a pure faith to leave the Church at home, and to labor for the Church abroad. Here is the great want of the Protestant Missions—the want of men. The Report now laid before this meeting shows that this Society has the means to send out a goodly increase of laborers; that inviting bells of Missionary labor in India, in Africa, and in China, send forth their loud cry to men of experience and talent, “Come over, and help us!” and that Native Teachers wait to be led on to victory by European superintendents. O that the Lord might put it into the hearts of many to offer themselves willingly to the work! O that he might pour down, upon all, the Spirit of grace and supplication, so that they may give Him no rest till He thrust forth laborers into His harvest!

Receipts.....	£107,358, or about \$535,000 00
*Expended.....	104,734, or about 520,000 00

#### LOO-CHOO MISSION.

In some former numbers of this Journal, mention has been made of a Mission established at Loo-Choo, by a Naval Missionary Society of the Church of England. A late letter from one of the Secretaries of this society, enclosing a copy of the last report, contains information on the subject, which may meet some inquiries that have been made.

We have on a former occasion had to record our thanks to Commodore M. C. Perry, and to Captain Abbott, of the U. S. Navy, for their prompt and energetic aid afforded to our senior Missionary on the Coast of Africa. It is a pleasing thing to have to take note of a similar act on the part of one of our Naval Officers towards a Missionary from another land.

*Tramore, Waterford, Ireland, 7th June, 1851.*

GENTLEMEN—Having been desirous for some time to communicate with the different Missionary societies in the United States of America, for the simple pur-

\* Of these expenditures, we gather the following items for Central Expenses:

For Missionary Publications (including Salary of Editor, £300, or \$1500) beyond the amount received for Sales,...	£2,771, or \$13,855
Salaries and expenses of Association Secretaries and Deputations collecting funds.....	4,509, or 22,545
Salaries of Secretaries and Clerks at Office in London.....	2,082, or 10,410
Miscellaneous Expenses, Postage, &c....	1,517, or 7,585
	<hr/> \$54,395 00

pose of thanking Capt. Glynn and the officers of the United States ship of war "Preble," for their very great kindness to our Missionary at Loo-Choo, Dr. Bettelheim, (see page ten of annual report for 1849-'50, and letter xv., pages nine and ten,) and having only of late received from a friend in London the addresses of some of the American Missionary Board, I was about to write, when I read in the Record, London Newspaper, this morning, under the head "Japan," an account, that

"Recently a number of Japanese officers and seamen were taken from a wreck of a junk in the Pacific Ocean, and carried into San Francisco by an American vessel," and "that the government at Washington, it is said on good authority, had ordered one of the U. S. ships of war, at or near California, to convey these shipwrecked strangers home; and the officers are to avail themselves of the opportunity to renew the attempt to open a negotiation with Japan for the establishment of a commercial intercourse." And it is added—"It is more than probable that within a few months some kind of negotiation will be opened with the Empire of Japan, at least an attempt will be made towards a commercial understanding between the United States and Japan, a circumstance having occurred favourable to the initiative of such a policy and proceeding."

Now, dear friends, having for some years had my thoughts and affections drawn to that quarter of the globe, and having been privileged, in the good providence of God, to so far succeed in having a Missionary the last five years in the island of Loo-Choo, which is tributary to Japan, and finding our greatest obstacle in the establishment of that Mission to arise from the inimical interests and influence of Japan in the councils of Loo-Choo; and moreover, having seen the hand of God in the protection of our single, solitary, isolated Missionary, his excellent wife and little infant children, in the face of all the opposition of a heathen government; and having further traced the providence of God in drawing his creatures of the deep from the higher northern latitudes to the shores of Japan, (see our Report for 1849-'50, page nine,) followed by the whaling vessels of your country, and hence the necessity of a port of shelter for your ships to rest, and of refreshment for their crews—I have long looked with interest on the desired opening of Japan, and now hail the present prospect, and pray that our Heavenly Father, for his Son Jesus Christ's sake, may give success to your negotiations, that his holy name may thereby be glorified.

Gladly then do I say, may the Lord enable you to go forward in the aggression of Satan's long maintained kingdom in Japan, where, as in Loo-Choo and China, I presume he is outwardly worshipped.

I am by this paragraph excited to a farther desire to open a communication with our American brethren, because, being ignorant of what progress your Missionaries have made in the language and written character of Japan, you may be aided by the knowledge acquired by our Missionary, Dr. Bettelheim, and we may mutually advantage one another, by such a communication; moreover, I feel that we are so dependent under God for our success in Loo-Choo, on the steps taken in Japan, that they must and will affect us very materially, so much so, that I feel a fresh incentive to the opening of this communication, which I pray God to bless and prosper for his Son's sake, to whom he has promised "to give the heathen for his inheritance, and the uttermost parts of the earth for his possession"—and therefore, when he is pleased to pour out his Holy Spirit on them—Japan and Loo-Choo must give up their diamonds and "brilliant pearls" to adorn his royal diadem, who is a King of kings and Lord of lords.

I have written to each of the leading Missionary Societies, whose address I have been enabled to obtain, and for those of any other I shall feel most thankful, for the double purpose of thanking your kind American Naval Officers, and opening a communication with our American Missionary work-loving brethren.

And that God may bless the united efforts for the evangelization of the heathen made by America and her elder sister, England, is the fervent heartfelt prayer of,

Gentlemen,

Your brother in the Gospel,

HERBERT J. CLIFFORD,

Lieut. Royal Navy.

To the Directors of the American Episcopal  
Board of Foreign Missions.

*The Loo-Choo Mission—Commenced February 9, 1843.*

Napakiang, the capital of the Loo-Choo Isles, is situate in latitude  $26^{\circ} 12' N.$  and  $127^{\circ} 38'$  East longitude, and will be found described in the late Captain Basil Hall's voyage to Loo-Choo.

The first effort to raise funds for this Mission commenced on the 9th February, 1843, and by the 10th of December, 1845, the total amount received was £1,051.

The Mission, consisting of Dr. Bettelheim, M. D., his wife and child, left Portsmouth on the 9th September, 1845, in the "William Jardine," a ship of seven hundred tons, with excellent accommodations, bound direct to Hong-Kong, (a voyage of sixteen or eighteen weeks,) and landed at Napa, in Loo-Choo, 2d May, 1846.

Dr. Bettelheim is a converted Jew, has been educated as a physician and surgeon at the Universities of Pesth, Vienna, and Padua, from which last his diploma was obtained. In this capacity he was employed by several governments of Italy, and subsequently in Egypt and Turkey. Dr. B. has testimonials (perhaps unsurpassed by any Missionary who has gone forth from this land to the Heathen) from Drs. Marsh, Hugh McNeile, and M'Caul; the Rev. Messrs. E. Bickersteth, and W. W. Champneys; from the Right Hon. Sir George H. Rose, Bart., Sir Thos. Bloomfield, Bart., and others.

Dr. Bettelheim was engaged by the committee on the 4th of July, 1845, and requested to make preparations for embarking when called upon, viz., as soon as a passage could be provided for him, some other preliminaries agreed to, and arrangements made relative to ordination, which latter were concluded by the Lord Bishop of London promising letters dimissory to one of the Eastern bishops.

The officers are—*Patron*, His Grace the Duke of Manchester, commander, R. N.—*Vice-Patrons*, Admiral R. D. Oliver, Vice-Admiral Sir F. W. Austen, K. C. B., Vice-Admiral Archibald Duff, Rear-Admiral Robert Wauchope.—*Trustees*, J. E. Walters, Esq., Com. H. Downes, R. N.—*Committee*, William Bate, Com. R. N., Thos. Cook, Lieut. R. N., Robert Coote, Com. R. N., Henry Downes, Com. R. N., E. G. Fishburne, Com. R. N., Francis Grove, Com. R. N., Josh. Hutchinson, Lieut. R. N., C. A. D. Pasco, Lieut. R. N.—*Honorary Secretary for England, pro. tem.*, Lieutenant Joshua Hutchinson, R. N., The Vale, Ramsgate.—*Honorary Secretary for Scotland*, Commander Francis Grove, R. N., 7, Donne Terrace, Edinburgh.—*Honorary Secretary for Hong Kong and China*, Commander Charles Parker, R. N., Victoria, Hong Kong.—*Honorary Secretary for Ireland*, Lieutenant H. J. Clifford, R. N.

The following is taken from the last report :

The committee of the Loo-Choo Naval Mission, in again appearing before their friends and subscribers to make their annual report of the proceedings of the society and the progress of the Mission, desire first of all to thank the Lord for the past, and to take courage for the future, entering as they have done on the seventh year of the society's existence, on this year of Jubilee, 1850,—a year specially dedicated, by the freedom originally granted to the hired and bond servant of Israel, and on which they pray the Lord may set free many of the bond servants of Loo-Choo, the slaves of Satan, from their cruel taskmasters of Japan, by giving them the knowledge of that truth which shall make them free indeed. (John viii. 32.)

Our Letter No. XII. will have informed you that the Lord has given us greater facility and more frequent opportunities of hearing from our Missionary, Dr. Bettelheim, than in former years, which it is needless to enumerate here; and you will rejoice to learn that tidings of a still later date have been received, though of a very painful description, inasmuch as they speak of a fearful persecution and driving away of any who seem inclined to favor Dr. Bettelheim, even in the *Stchibang* and *Kungkwans*; but notwithstanding which, he still perseveres and visits as heretofore from house to house, where he can gain admission, not only followed by *hosts of spies*, but others going in advance of his every movement, and driving off the people wherever they dare to assemble; still, with one or two exceptions, actual violence even of speech has not been resorted to, though the sem-



blance of violence of any kind in a Loo-Chooan, is a proof of advancement in that which hitherto seemed almost foreign to their nature; for like other *Asiatics*, though truly formed of sinful human nature, timidity was much more characteristic of their bearing than any outward show of violence.

From the accounts given by Dr. Bettelheim in his journals and letters, bearing date so late as the 6th October last, which were brought out of the Island by the Loo-Chooan junks to Footchoofoo, and from thence to Hong-Kong and England by mail, the conduct of the Loo-Chooan government towards your Missionary of late, and indeed ever since the death of the late King, indicates a strong appearance of being actuated by *Japanese influence*, and this bad feature, in a minor degree, appears to have descended to the people; though it cannot as yet be said to be general, as the greater portion of the natives seem to respect him, when not under the immediate surveillance of the groups of spies who continue to watch his every movement.

No wonder, indeed, that Satan should contend for that portion of his kingdom so essentially set up in the hearts of this people, who are his actual worshippers, or that he should urge them on to even greater mischief than they have yet attempted, unless constrained, as we trust and believe they will be, by the powerful arm of Omnipotence, that the Lord's chosen ones may be gathered out from amongst them, by the Holy Spirit being poured out on them as at the day of Pentecost, and every man hearing in his own tongue the wonderful works of the True God; for which very desirable blessing the committee beseech their friends constantly to implore the Lord; and they feel it is not too much, under the trying circumstances of the Mission, to request they will never rise from their knees at the throne of grace, morning or evening, without having done so, or go into the presence of the Lord at any other time or place, without bearing the Loo-Chooans and the Missionary, his excellent wife and dear little ones, as well as your committee, in remembrance, for it is Jesus who has the names of his chosen ones engraven on his breastplate, and stands in the presence of God the Father, ever interceding for them.

By these accounts, your committee have learned that Dr. Bettelheim had petitioned the late Naval Commander-in-Chief to send a man-of-war to look in on him in his very isolated condition: but the late Sir Francis Collier having died before the letter reached, it fell into the hands of Capt. Massie, of H. M. ship *Cleopatra*, who became, by the death of the Admiral, senior officer of Her Majesty's ships in China; and your Committee are happy to announce that the request of your missionary was most promptly attended to, by that kind officer having permitted Capt. Lyon, of H.M. brig *Pilot*, then about to sail for Shanghai, to call at Loo-Choo on her way, by which means supplies (which had failed to reach your missionary by the junks from the east coast of China,) were forwarded; and as the last accounts from Hong Kong by the India mail announce the fact of the *Pilot* being at Shanghai on the 27th of September, your Committee are in great hopes that ere this Report is well in circulation, they may be enabled to give you later and more pleasing accounts from your missionary, and perhaps have the gratification of proclaiming a changed state of matters as regards your missionary, from the very appearance of a British man-of-war arriving at Napa, for the express purpose of inquiring for him and bringing supplies, the only want heretofore seeming to be, that the British Government should appear to take an interest in your missionary.

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## Intelligence.

ANNUAL COLLECTION FOR FOREIGN MISSIONS.—The first Sunday after the Epiphany, or some other Sunday during the Epiphany season, if more convenient to the Rectors of parishes, is the period recommended by the Board of Missions and by the General Convention of the Church, for the annual collection in support of Foreign Missions.

For several years past the collection has been made at this period, and

with very happy results. It in no wise interferes with parishes or dioceses which have other stated modes and times for gathering their contributions, but suggests a method and time to the many in which no other system has been adopted, and animates the feeblest congregations to throw in their small, though most acceptable aid, to the treasury of the Lord.

The Foreign Missions of the Church are no longer an experiment. In Greece, although no enlargement is contemplated, the labours of the long-tried servants of the Church continue to be favoured with much usefulness. In Africa, the recent consecration of a Missionary Bishop has given completeness to the operations of the Church. Churches and school-houses are now in course of erection, for the occupation of which a body of Christian converts are, by the blessing of God, already prepared, and for whose more efficient conduct the Missionary Bishop is now gathering the much-desired assistance. In China, also, all the necessary appointments for an efficient mission are provided; the schools are filled to their present capacity; labourers are now on their way to join the Missionary Bishop, and others are preparing soon to follow. It has pleased God, at this encouraging period, to dispose clergymen and teachers to proffer their personal service; and now that this want, long so deeply felt, is about to be supplied, the committee turn to the members of the Church at home, and ask confidently for their liberal support.

BISHOP PAYNE is at present on a journey through a portion of the Southern states. Letters may be addressed to him at Tuscaloosa, Alabama, to the care of Bishop Cobbs, until December 31; and at Charleston, South Carolina, to the care of the Rev. Paul Trapier, until January 31. The Journals of the Church will confer a favour by copying this notice.

## Acknowledgments.

### FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from the 15th September to the 15th November.

#### MAINE.

*Gardiner*—Christ, \$28; S. S.,  
ed., Af., \$20..... \$48 00

#### RHODE ISLAND.

*Warren*—St. Mark's, \$28 50;  
do. China, \$1 50..... 30 00

#### CONNECTICUT.

*Fairhaven*—St. James's..... 5 00  
*Hartford*—Christ..... 51 00  
Trinity College, a student of, 5 00  
*Wintington*—St. Paul's..... 5 00  
*New-Haven*—St. Paul's..... 150 00  
*Waterbury*—St. John's, "F. S.  
B." China..... 35 00 246 00

#### NEW-YORK.

*Brooklyn*—Grace, Af..... 2 00  
St. John's, a mem.,  $\frac{1}{2}$ ..... 2 50

Holy Trinity, Miss Kinsey,  
through Ben. Asso., for  
Bp. Payne, Af..... 20 00  
*New-York*—Miss Michau, "F.  
S. B." China..... 5 00  
"A Friend to Missions,"  
Af. and China..... 100 00  
*Sandy Hill*—Rev. S. B. Bost-  
wick..... 2 00  
*Sing-Sing*—St. Paul's, by Rev.  
W. F. Halsey..... 7 00 178 50

#### WESTERN NEW-YORK.

*Auburn*—Christ..... 2 00  
St. Peter's..... 13 37  
*Angelica*—St. Paul's..... 6 00  
*Aurora*—St. Paul's..... 1 66  
*Buffalo*—Trinity..... 23 52  
St. John's..... 56 00  
Trinity, Africa..... 43 17  
*Bradford*—St. Andrew's..... 3 33  
*Bainbridge*—St. Peter's..... 1 66  
*Batavia*—St. James's..... 4 70  
*Canandaigua*—St. John's..... 12 00  
*Corning*—Christ..... 1 66  
*Cazenovia*—St. Peter's..... 0 33  
*Cortlandville*—Grace..... 1 14



<i>Camden</i> —Grace.....	0 50	
<i>Constantia</i> —Grace.....	1 33	
<i>Dunkirk</i> —Trinity.....	1 00	
<i>Elmira</i> —Trinity.....	15 00	
<i>Fredonia</i> —Trinity.....	2 79	
<i>Forestville</i> —St. Peter's.....	0 81	
<i>Fulton</i> —Zion.....	2 33	
<i>Fayetteville</i> —Trinity.....	1 00	
<i>Geneva</i> —Trinity.....	8 85	
Do. for Af.....	2 00	
<i>Greene</i> —Zion.....	5 00	
<i>Granby</i> —St. Luke's.....	0 42	
<i>Genesee</i> —St. Michael's.....	2 18	
<i>Homer</i> —Calvary.....	1 11	
<i>Ithaca</i> —St. John's.....	13 66	
<i>Le Roy</i> —St. Mark's, \$8 82; do., S. S., for Ch. Af., \$10.....	18 82	
<i>Lockport</i> —Christ.....	3 00	
<i>Lyons</i> —Grace.....	5 50	
<i>Lockport</i> —Grace.....	11 50	
<i>Manlius</i> —Christ.....	2 00	
<i>Mt. Morris</i> —St. John's.....	5 66	
<i>New-Hartford</i> —St. Stephen's.....	3 16	
Anonymous.....	1 00	
<i>Owego</i> —St. Paul's.....	14 00	
<i>Oxford</i> —St. Paul's.....	9 39	
<i>Oriskany</i> —St. Peter's.....	0 66	
<i>Pittsford</i> —Christ.....	3 66	
<i>Pierrepont Manor</i> —Zion.....	7 49	
<i>Paris Hill</i> —St. Paul's.....	1 00	
<i>Pen Yan</i> —St. Mark's.....	2 25	
<i>Pulaski</i> —St. Paul's.....	4 15	
<i>Palmyra</i> —Zion.....	5 50	
<i>Rochester</i> —Grace, for Africa.....	12 00	
St. Luke's.....	22 00	
<i>Rome</i> —Zion.....	5 56	
<i>Seneca Falls</i> —Trinity.....	1 08	
<i>Skaneateles</i> —St. James's.....	6 83	
<i>Syracuse</i> —St. Paul's, Africa.....	20 0	
Do. do.....	8 66	
<i>Syracuse</i> —St. James's.....	1 50	
<i>Utica</i> —Grace.....	8 75	
<i>Utica</i> —S. S. Grace Ch., 2nd $\frac{1}{2}$ yearly payment, for ed. of a child in Africa, named George Leeds.....	10 00	
A Lady of Grace Ch., Utica, 2nd $\frac{1}{2}$ yearly payment, for support of a child in Africa.....	10 00	
<i>Utica</i> —Trinity.....	9 00	
<i>Westfield</i> —St. Peter's.....	2 00	
<i>Waterloo</i> —St. Paul's.....	12 15	
Do. do.....	5 00	
<i>Waterville</i> —Grace.....	1 66	
Theresa and Redwood.....	1 00	
<i>Whitestown</i> —St. John's.....	3 33	
<i>Westmoreland</i> —Gethsemane.....	0 60	463 38
NEW-JERSEY.		
<i>Glassboro'</i> —St. Thomas's.....	5 00	
<i>Newark</i> —Legacy of late J. Thompson, a col'd man.....	50 00	55 00
PENNSYLVANIA.		
<i>Concord</i> —St. John's.....	1 00	
<i>Doylestown</i> —Estate of James Worth, 1848.....	7 50	
<i>Philadelphia</i> —St. James's.....	92 57	
<i>Pottstown</i> —Christ, \$15; "M. and A." Af., \$10; "W. O. O.," for Mr. Syle's poor's purse, \$10; "A. C. R.," Orphan Asylum, Africa, \$10.....	45 00	
<i>Rochdale</i> —Calvary.....	4 00	150 07
MARYLAND.		
<i>Baltimore</i> —Ascension, St. Mark's Ch., Cape Palmas, \$44 74; S. S., do., \$30; S. S., ed. Rd. and Rosa Killin, Africa, \$20.....	94 74	
St. Peter's, members of St. Mark's Ch., Cape Palmas, \$75; S. S., for do., \$25.....	100 00	
African Ch. St. Mark's, Cape Palmas.....	21 00	
<i>Georgetown</i> , D. C.—"T. G." Orphan Asylum, Af.....	50 00	265 74
VIRGINIA.		
<i>Accomac</i> —Dr. A. Seymour, Af.....	10 00	
<i>Alexandria</i> —Christ, St. Mark's Ch., Cape Palmas.....	30 00	
St. Paul's, Af., \$33; family of Mrs. A. B. Wilner, for St. Mark's Ch., Cape Palmas, \$10; a S. Sch. class, for do., \$3.....	46 00	
<i>Caroline</i> —Grace, "F. S. B.," China.....	10 00	
<i>Halifax Co., Antrim</i> —"F. S. B.," China, additional.....	5 50	
<i>Kingston</i> —By Rev. C. F. Hoff, Af. and China.....	10 00	
<i>Millwood</i> —By Rev. G. S. Car- raway, "F. S. B.," Chi.....	6 00	117 50
SOUTH CAROLINA.		
<i>Charleston</i> —Mo. Miss. Lec.....	2 50	
<i>Grahamville</i> —Holy Trin., \$40; Mr. S. Heyward, \$10; Juv. Working So., Af., \$5.....	55 00	
<i>Grahamville</i> —"A. C. H.," fruits of work, for Or- phan Asy., Africa.....	2 25	
<i>Miscellaneous</i> —"A friend to Missions," Orphan Asy., Africa.....	40 00	99 75
GEORGIA.		
<i>Montpelier</i> —Ladies' Miss. So., ed., China.....	25 00	
OHIO.		
<i>Zanesville</i> —St. James's, Af.....	43 00	
"F.," $\frac{1}{2}$ .....	2 50	45 50
MISCELLANEOUS.		
Legacy of late Catharine Prin- gle, of Geneva, W.N.Y., $\frac{1}{2}$ .....	67 91	
Total 15th Oct. to 15th Nov.....	\$1757 35	
(Total, June 15, 1851, to Nov. 15, \$9,750 74.)		

NOTE.—October No., Delaware, Ohio, should have been entered St. Paul's Church, and not Trinity.